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BY A COMMITTEE

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BIOGRAPHY.

REV. JOHN SUTCLIFF, A. M. OF OLNEY.

IN our last we presented to our readers the outline of the life of the excellent Fuller. In missionary exertion Mr. SUTCLIFF was his faithful, affectionate, and zealous associate. We had thought of drawing the outlines of the character of this valuable servant of Jesus Christ; but on a re-perusal of the sermon of Dr. Fuller on his death, we are persuaded we cannot edify or entertain our readers better than by making extracts from that judicious and pathetic publication. The sermon, entitled "The Principles and Prospects of a Servant of Christ," was delivered June 28, 1814, from the passage which Mr. S. had himself selected, in Jude, 20, 21. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Discoursing on the subject—Dr. F.

- I. Offers "A FEW REMARKS ON THE PRINCIPLES WHICH ARE HERE SUGGESTED TO US AS CONSTITUTING TRUE RELIGION." These are
- 1st. "True evangelical religion is here represented as a building, the foundation of which is laid in the faith of Christ."
 - 2d. "That religion which has its foundation in the faith of Christ, will increase by praying in the Holy Ghost."

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3d. "By means of building on our most holy faith and praying in the Holy Ghost, we "keep ourselves in the love of God." The love of God is here to be understood, not of his love to us, but ours to him; as when our Lord told the unbelieving Jews that they had not *the love of God* in them."

4th. "When we have done all, in looking for eternal life we must keep our eye singly and solely on the mercy of our Lord Jesus Christ."

II. Exhibits "THE PROSPECTS WHICH THESE PRINCIPLES FURNISH AS TO A BLESSED HEREAFTER." These embrace,

—"an immediate reception into the presence of God and the spirits of just men made perfect."

—probably a joyous view of "the glorious progress of Christ's kingdom in this world."

—other streams of mercy for which we are directed to look, consist in "the dead being raised and the living changed," together with "the last judgment."

"After this nothing remains, but that ETERNAL LIFE into which, as into an ocean, all these streams of mercy flow."

The sermon is able, tender and impressive. We are not disposed to offer criticism on its contents, and if we were, the present article is not the place. The subsequent extracts delineate the life of the amiable Sutcliff.

I am aware that some great and good men have imposed silence on these occasions. Without impeaching their motives, I take the liberty to differ from them. It is true, that for sinful creatures, as we all are, to heap encomiums on one another, is vain and sinful: yet we may err on the other hand, by concealing what the grace of God has done for us. In this view one may on occasion speak of himself, as did the apostle Paul; and if so, why not of another? David did not withhold a tribute of affection to the memory of his brother Jonathan. Nor did Luke conceal the fruits of faith and love which had appeared in Dorcas. She might have left an injunction that at her decease nothing should be said of her: but the widows *must* weep, and show the garments which she had made for the poor in her lifetime. It is not for us to suppress the feelings of nature, and still less those of grace.

Our deceased brother was born near Halifax in Yorkshire, on the 9th of August 1752, O. S. His parents were both of them pious characters, and remarkable for their strict attention to the instruction and government of their children. Of course he would be taught the good and the right way from his childhood. It does not appear,

however, that he was "made wise unto salvation through faith in Christ Jesus," till about the sixteenth or seventeenth year of his age. This was under the ministry of his revered friend and father Mr. John Fawcett, pastor of the church meeting at Hepden Bridge. Of this church he became a member on May the 28th, 1769. Being of a serious and studious turn of mind, he appeared to his friends to possess gifts suited to the ministry, and which was proposed to his consideration. The proposal met with his own wishes, and being desirous of obtaining all the instruction he could, he went in January, 1772, to the Bristol academy, then under the care of Messrs. Hugh and Caleb Evans. Of his conduct in this situation, it is sufficient to say, that it procured him the esteem of his tutors to the end of their lives.

In 1774 he left the academy, and after stopping a short time at different places, in July 1775 he came to Olney. It was in the spring of the following year, when the association was held at Olney, that my acquaintance with him commenced; and from that day to this all that I have known of him has tended to endear him to me.

He had a largeness of heart that led him to expect much from the promises of God to the church in the latter days. *It was on his motion, I believe, that the association at Nottingham, in the spring of 1784, agreed to set apart an hour on the evening of the first Monday in every month for social prayer for the success of the gospel, and to invite Christians of other denominations to unite with them in it.*

In all the conversations between the years 1787 and 1792, which led on to the formation of the *Baptist Missionary Society*, and in all the meetings for fasting and prayer, both before and after it was formed, he bore a part. In 1789 he republished President Edwards's *Humble Attempt to promote Explicite Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion*. How much this publication contributed to that tone of feeling which in the end determined five or six individuals to venture, though with many fears and misgivings, on an undertaking of such magnitude, I cannot say; but it doubtless had a very considerable influence on it.

In April, 1791, there was a double lecture at Clipstone, and both the sermons, one of which was delivered by brother Sutcliff, bore upon the meditated mission to the heathen. His subject was, *Jealousy for God*, from 1 Kings xix. 10. After public worship, Mr. Carey, perceiving the impression that the sermons had made, entreated that something might be resolved on before we parted. Nothing, however, was done, but to request brother Carey to revise and print his *Inquiry into the Obligations of Christians to use Means for the Con-*

version of the Heathens. The sermons also were printed at the request of those who heard them.

From the formation of the Society in the autumn of 1792, to the day of his death, our brother's heart and hands have been in the work. On all occasions, and in every way, he was ready to assist to the utmost of his power.

In 1796 he married Miss Jane Johnson, who was previously a member of his church. This connexion appears to have added much to his comfort. For eighteen years they lived together as fellow-helpers to each other in the ways of God; and their separation has been but short. The tomb that received his remains has since been opened to receive her's. He died on the 22d of June, and she on the 3d of September following, possessing the same good hope, through grace, which supported him. A sermon was preached at her interment, by Mr. Geard of Hitchen, from Romans v. 2. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Mr. Sutcliff had been in a declining state of health for several years past. On the 3d of March, being on a visit at London, he was seized, about the middle of the night, with a violent pain across his breast and arms, attended with great difficulty of breathing. This was succeeded by a dropsy, which in about three months issued in his death.

Two or three times during his affliction I rode over to see him. The first time he had thoughts of recovering; but whatever were his thoughts as to this, it seemed to make no difference as to his peace of mind. The last time I visited him was in my way to the annual meeting in London, on the 19th of June. Expecting to see his face no more, I said on taking leave, "I wish you, my dear brother, an abundant entrance into the everlasting kingdom of our Lord Jesus Christ!" At this he hesitated; not as doubting his entrance into the kingdom, but as questioning whether the term abundant were applicable to him. "That," said he, "is more than I expect. I think I understand the connexion and import of those words—Add to your faith virtue—give diligence to make your calling and election sure—for so an entrance shall be ministered unto you *abundantly*—I think the idea is that of a ship coming into harbour, with a fair gale and a full tide—If I may but reach the heavenly shore, though it be on a board or broken piece of the ship, I shall be satisfied."

The following letter received from his brother, Mr. Daniel Sutcliff, who was with him the last month, will furnish a more particular account of the state of his mind, than I am able to give from my own knowledge.

"From the commencement of his illness I found by his letters that his mind was in general calm and peaceful. 'All,' said he, 'is in the hands of a wise and gracious God. We are the Lord's servants, and he has a right to dispose of us as he pleases, and to lay us aside at any time.' Nearly a month before his end I went to see him—to see 'the chamber where the good man dies.'

"His mind was generally calm and happy; though as to strong consolation he said he had it not. When something was mentioned of what he had done in promoting the cause of Christ, he replied with emotion, 'I look upon it all as nothing: I must enter heaven on the same footing as the converted thief, and shall be glad to take a seat by his side.'

"His evidences for heaven, he said, were a consciousness that he had come to Jesus; and that he felt a union of heart with him, his people, and his cause; and Jesus had said, *Where I am, there shall my friends be*. The heaven that he hoped for, and which he had in no small degree anticipated, was, union and communion with Christ and his people. He said, 'The idea of being for ever separated from him, appears to me more dreadful than being plunged into nonexistence, or than the greatest possible torture.'

"He often intimated that his views of divine things were far more vivid and impressive than they had ever been before. He had a greater sense of the depravity of the human heart, and of the exceeding sinfulness of sin as consisting in disaffection to the character and government of God, than at any former period of his life. He had, he said, an inexpressibly greater sense of the importance of ministers having correct views of the import of the gospel message, and of their stating and urging the same on their hearers, than he had ever had before. He was ready to think if he could communicate his present views and feelings, they must produce a much greater effect than his preaching had ordinarily done. 'If I were able to preach again,' said he, 'I should say things which I never said before—but God has no need of me: he can raise up men to say them better than I could say them.' He would sometimes say, 'Ministers will never do much good till they begin to *pull sinners out of the fire!*'

"To Mrs. Sutcliff he said, 'My love, I commit you to Jesus. I can trust you with him. Our separation will not be long; and I think I shall often be with you. Read frequently the book of Psalms, and be much in prayer. I am sorry I have not spent more time in prayer.' At another time he said, 'I wish I had conversed more with the divine promises: I believe I should have found the advantage of it now.' Others of his expressions were, 'Flesh and heart fail—All

the powers of body and mind are going to pieces—'Shortly this prison of my clay must be dissolved and fall'—Why is his chariot so long a coming? I go to Jesus: let me go—depart in peace—I have seen thy salvation.'

"A day or two before he died, he said, 'If any thing be said of me, let the last word be, As I have loved you, see that ye love one another.'

"On the 22d of June, about five in the afternoon, an alteration took place: he began to throw up blood. On perceiving this, he said, 'It is all over: this cannot be borne long.' Mr. Welsh of Newbury being present, said, 'You are prepared for the issue.' He replied, 'I think I am: go and pray for me.' About half an hour before his departure, he said, 'Lord Jesus, receive my spirit—It is come—perhaps a few minutes more—heart and flesh fail—but God—That God is the strength of his people is a truth that I now see as I never saw it in my life.' These were the last words he could be heard to speak.

"Life, take thy chance; but, O for such a death!"

Mr. Daniel Sutcliff adds the following lines, as having been frequently repeated in his illness.

We walk a narrow path, and rough,
And we are tired and weak;
But soon we shall have rest enough,
In those blest courts we seek.

Soon in the chariot of a cloud,
By flaming angels borne,
I shall mount up the milky way,
And back to God return.

I have tasted Canaan's grapes,
And now I long to go,
To where my Lord his vineyard keeps,
And where the clusters grow!

In saying a few things relative to his character, talents, temper, &c. I would not knowingly deviate in the smallest degree from truth. He possessed the three cardinal virtues, integrity, benevolence, and prudence, in no ordinary degree. To state this is proof sufficient to every one who knew him. He was economical, for the sake of enabling himself to give to them that needed. The cause of God lay near his heart. He denied himself of many things, that he might contribute towards promoting it. It was from a willingness to instruct his younger brethren whose minds were towards the mission, that at

the request of the Society he took several of them under his care : and in all that he has done for them and others, I am persuaded he saved nothing ; but gave his time and talents for the public good.

I have heard him sigh under troubles, but never remember to have seen him weep but for joy, or from sympathy. On his reading or hearing the communications from the East, containing accounts of the success of the gospel, the tears would flow freely from his eyes.

His talents were less splendid than useful. He had not much brilliancy of imagination, but considerable strength of mind, with a judgment greatly improved by application. It was once remarked of him in my hearing, by a person who had known him 'from his youth, to this effect—' That man is an example of what may be accomplished by diligence and perseverance. When young, he was no more than the rest of us ; but by reading and thinking he has accumulated a stock of mental riches which few of us possess.' He would not very frequently surprise us with new or original thoughts ; but neither would he shock us with any thing devious from truth or good sense. Good Mr. Hall of Arnsby, having heard him soon after his coming to Olney, said familiarly to me, " brother Sutcliff is a safe man : you never need fear that he will say or do an improper thing."

He particularly excelled in practical judgment. When a question of this nature came before him, he would take a comprehensive view of its bearings, and form his opinion with so much precision as seldom to have occasion to change it. His thoughts on these occasions were prompt, but he was slow in uttering them. He generally took time to turn the subject over, and to digest his answer. If he saw others too hasty for coming to a decision, he would pleasantly say, " Let us consult the town-clerk of Ephesus, and do nothing rashly." I have thought for many years, that amongst our ministers, Abraham Booth was the first counsellor, and John Sutcliff the second. His advice in conducting the mission was of great importance, and the loss of it must be seriously felt.

It has been said that his temper was naturally irritable, and that he with difficulty bore opposition : yet that such was the overbearing influence of religion in his heart, that few were aware of it. If it were so, he must have furnished a rare example of the truth of the wise man's remark, " Better is he that ruleth his spirit, than he that taketh a city." Whatever might have been his natural temper, it is certain that mildness and patience and gentleness were prominent features in his character. One of the students who was with him, said he never saw him lose his temper but once, and then he immediately retired into his study. It was observed by one of his brethren in the minis-

try, at an association, that the promise of Christ, that they who learned of him who was meek and lowly in heart should find rest unto their souls, was more extensively fulfilled in Mr. Sutcliff than in most christians. He was "swift to hear, slow to speak, slow to wrath." Thus it was that he exemplified the exhortation of the apostle, "Giving no offence, that the ministry be not blamed."

There was a gentleness in his reproofs that distinguished them. He would rather put the question for consideration, than make a direct attack upon a principle or practice. I have heard him repeat Mr. Henry's note on Prov. xxv. 15. with approbation—"We say, Hard words break no bones; but it seems that soft ones do." A flint may be broken on a cushion, when no impression could be made on it upon an unyielding substance. A young man, who came to be under his care, discovering a considerable portion of self-sufficiency, he gave him a book to read on Self-knowledge.

He is said never to have hastily formed his friendships and acquaintances, and therefore rarely had reason to repent of his connexions; while every year's continued intimacy drew them nearer to him; so that he seldom lost his friends—but his friends have lost him!

He had a great thirst for reading, which not only led him to accumulate one of the best libraries in this part of the country, but to endeavour to draw his people into a habit of reading.

Allowing for a partiality common to men, his judgment of characters was generally correct. Nor was it less candid than correct; he appreciated the good, and if required to speak of the evil, it was with reluctance. His eye was a faithful index to his mind; penetrating, but benignant. His character had much of the decisive, without any thing conceited or overbearing.

In his person he was above the ordinary stature, being nearly six feet high. In the earlier stages of life he was thin; but during the last twenty years he gathered flesh, though never so much as to feel it any inconvenience to him. His countenance was grave, but cheerful; and his company always interesting.

COMMUNICATIONS.

THE WALDENSES, THE MISSIONARIES OF THE DARK AGES.

THIS distinguished and evangelic body of men, have long occupied a most interesting place in ecclesiastical history. Amid the darkness of the middle ages, and the corruptions of papal heresy, they were the salt of the earth, the light of the world. Their memory deserves to be cherished with veneration, and their history developed with assiduous care. They are the fathers of the Reformation, and, according to Beza, the seed of the most ancient christian church. Scultetus declares that their churches had continued down in succession from apostolic times. In the preface to the first French bible that ever was printed, they state, that they had ever possessed the scriptures, since the apostolic age, and through successive generations had preserved, in well-written manuscripts, the whole of Divine revelation. Eusebius speaks, in terms of high respect, of churches and martyrs under Antonius Verres, A. D. 179, in those very parts of France where the Waldenses chiefly flourished.

This wonderful people were known by various appellations. Sometimes they were designated by names indicating opprobrium and sarcasm; as, the *Cathari*, or puritans; the *Fratracilli*, or little brethren; the *Humiliati*, or humble men; *Paterines*, because, refusing to worship the host, it was asserted they worshipped only the Father; *Manichees*, because they denied that papal authority was the source of civil magistracy, &c. &c. Their name *Waldenses*, could not, as Mosheim intimates, have been derived from Waldo, a citizen of Lyons; for they bore the title more than two centuries before Waldo's time. In his *Histoire des Hommes illustres*, Beza affirms that they were so called from their abode in the vallies and straiter parts of the Alps, where they had for a long time retired, being the relics of the pure primitive churches. They were called *Albigenses*, from *Albi*, a city in Languedoc, and for a similar geographical reason, they bore the names of *Arletenses*, *Picards*, and *Lombards*. The popular appellation of *Lollards* was probably derived from Walter Lollard, one of their eminent *barbes*. A prison in London whither they were sent, is said to be known to the present time, by the name of the Lollard's Tower.

It may seem unnatural and absurd to derive the character of men from the testimony of enemies. And yet such was the purity and

eminence of the Waldenses, that those who sought their extirpation were compelled to acknowledge their moral worth. Rainerius, an inquisitor, declares, that they live uprightly before men, and put their trust in God for all things: and when he states how these, whom he calls heretics, may be detected, he observes, they may be known by their *manners*, which are composed and modest, and by their *words*, for they avoid scurrility, detraction, levity and falsehood. Bernard Girard in his history of France (book 10th) observes, that the Waldenses have been charged with things of which they were never guilty. Very remarkable are the words of Jacob de Riberia, secretary to the king of France, in his Collections of Tholouse. "In so great honour was the sect of these men, that they were exempted from all charges and impositions, and obtained more benefit by the wills and testaments of the dead, than the priests: a man would not hurt his enemy, should he meet him upon his way, accompanied with one of these heretics; insomuch that the safety of all men seemed to consist in their protection."

The means, by which they maintained and diffused the truth of God, were numerous; but are chiefly reducible to three; the instruction of youth, the improving of ministerial abilities, and the influence the persecutions and martyrdoms they suffered produced on the hearts of thousands.

Into the knowledge of the holy scriptures their children were introduced by means of catechisms, committing large portions of the bible to memory, and the constant use of parental instruction. Every family was a college for spiritual information, and a chapel for frequent and fervent prayer. Mothers taught their babes to lisp the name of the blessed Jesus. Fox, in his Martyrology, asserts, that Vesselmer in his oration concerning the Waldenses, declares that the bishop of Cavaillon during the great persecution of Merindal in Provence, first sent a monk to convert them, who returned and declared that he had profited more in the knowledge of the scriptures by the interview, than he had ever done before. The disappointed bishop sent a number of young monks among them to confound them by subtle questions: but one of them declared on his return that he had learned more from the little catechized children among the Waldenses, than he had from the disputations in divinity which he had heard among the most eminent Parisian divines. The bishop, dissatisfied, sent for the little children, and "caused them to be interrogated in the presence of a great assembly, and to question one another, which was done with that grace and gravity and understanding that was marvellous to hear; to the confounding *the doctors and learned men then present.*"

Their preachers were called *barbes*, from their wearing their beards. Such as did not travel, as missionaries, to propagate the gospel in distant countries, were employed in the vallies in instructing youth who were called to the work of the ministry. The studies of the young men embraced grammar, logic, moral philosophy and divinity. Many added to these pursuits an extensive acquaintance with clinical medicine and surgery, becoming at once skilful physicians for both the body and soul of man. Some of them promoted the mechanical arts, in imitation of Christ, who was a carpenter, and of Paul who was a maker of tents. Bucer represents their *college* as consisting of men excelling in gravity and prudence; and Bucer informs us that, besides the labours of the Sabbath, the pastors all the week carried the light of evangelic truth into the surrounding villages, preaching also in the fields to the keepers of the flocks. *In the month of September* they had a general meeting or association to consider the interests of the church of Christ.

It is a maxim long established, that persecution ever ultimately advances the cause it attempts to destroy. On the column of sufferers, of martyrs for the cause of Christ, the name Waldenses will ever stand high, and shine with deserved effulgence. Artifice was employed to detect and destroy these invaluable men. Persons were sent out by the Roman authority, among whom were Francis, Dominic and Benedict, who were commissioned to affect their plainness and simplicity, and thus to gain upon or confront them. These insidious opposers were *sainted* for their labours, and became the originators of the orders of Franciscan, Dominican and Benedictine friars. This policy not succeeding, pope Innocent sent out legates and inquisitors, and afterwards a crusade of armed men. Some of them, by these cruel measures, were scattered abroad; but, as is observed by Dr. Usher, "as the persecution about Stephen by that dispersion proved much for the furtherance of the gospel in other parts of the world, so was it here; for those that were not fit for the war, went up and down, with more freedom into most parts of Europe; inso-much that Aeneas Silvius, afterwards pope Pius the second, confesses, *nec ullis vel Romanorum pontificum decretis, vel Christianorum armis deleri potuisse*; neither the decrees of Roman pontiffs, nor the armies of Christians, could blot out their existence. The sufferings of the Waldenses in Dauphine, in Piedmont, in Bohemia, in Germany, in France, in Poland, in Flanders, in England, in Italy, in the Lesser Asia, were almost incredible. They were despised, abandoned, anathematized, imprisoned, dragged to death with horses, stoned, burned, beheaded and drowned: but they overcame by the blood of the Lamb,

and by the word of his testimony. Their doctrine arose like the ethereal sun. Wickliffe and Calvin, and Luther and Zuinglius, and a thousand others, caught the celestial fire. The church of Christ in the present age has greater reason, than at first may appear, to bless God for the purity, fortitude, wisdom, heavenly-mindedness, and missionary ardour of THE WALDENSES. Their views on the subject of baptism are amply detailed by the learned and laborious Henry D'Anvers.

In the days of Edward II. and III. of England, the Waldenses bore the name of Lollards, for a reason already assigned. The great reformer Wickliffe, as has been suggested, was of their number. The testimony given to this excellent man by the University of Oxford, as it does honour to his memory, and may serve to illustrate the Waldensian character, shall close the present outlines.

"THAT the special good will and care we bear to John Wickliffe, some time child of this university, moving and stirring in us, we do with one mind, voice and testimony, witness all his conditions and doings throughout his whole life to have been most sincere and commendable; whose honest manners and conditions, profoundness of learning, and most redolent renown and fame, we desire the more earnestly to be notified and known to all the faithful; for that we understand the maturity and ripeness of his conversation, his diligent labours and travels, to tend to the praise of God, the help and safeguard of others, and the profit of the church:

"WHEREFORE, we signify by these presents, that his conversation, even from his youth, unto the time of his death, was so praise-worthy and honest, that never at any time was there any spot or suspicion notified of him; but in his answering, reading, preaching and determining, he behaved himself laudably, and is a stout and valiant champion of the faith, vanquishing by the force of the scriptures all such (friars) who by their wilful begging blasphemed and slander Christ's religion, &c. And who, amongst all the rest of the University, had written in logic, philosophy, divinity, morals, and the speculative art, *without peer*.

"The knowledge of all which we desire to testify and deliver forth, to the intent that the fame and renown of this doctor may be more evident, and had in reputation among them into whose hands these present letters-testimonial shall come.

"*In witness whereof*, we have caused these our letters-testimonial to be sealed with our common seal at Oxford, in our Convocation house, the 5th of October, in the year of our Lord, 1406."

REFLECTIONS ON WEALTH.

THE extravagant anxiety of the Spaniards, on the discovery of America, for the obtaining of gold and the detection of mines, may appear as dishonourable and mean, as it was to the natives ridiculous and surprising. And yet, who perceives not that on the acquisition of wealth mankind are every where fixing their desires. For this the mechanic labours, the merchant projects the voyages of his vessels, the tradesman rises up early and sits up late, and even science herself lags on the pinions of discovery, unless she behold herself as "the wings of a dove covered with silver, and her feathers with yellow gold."

Riches, alas! are often amassed by the arts of oppression, extortion and deceit. Thus acquired, the blessing of heaven cannot rest upon them. The wise man assures us that "treasures of wickedness profit nothing," and that "the getting of treasures by a lying tongue, is a vanity tossed to and fro by them that seek death." Or, to use the elegant similitude of the prophet Jeremiah, "As the partridge sitteth on eggs and hatcheth them not: so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

The fair and virtuous path to earthly possessions is an honest and laborious industry. "The hand of the diligent maketh rich." "He that tilleth his land shall be satisfied with bread." "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

But admitting that possessions are honourably attained, that they have descended from virtuous ancestors, or have resulted from our own frugality and toils, which have been succeeded by the blessing of heaven, what are they at best? They are no demonstrations of the favour of Jehovah. A prophet tells us "the ungodly prosper in the world; they increase in riches." "Go to now," saith the apostle James, "ye rich men, weep and howl, for your miseries that shall come upon you." Wealth exposes men to peculiar dangers and sorrows. Agur wisely foresaw its injurious tendency; when entreating God to give him not riches, he assigns his reason, "Lest I be full and deny thee, and say, who is the Lord!" It is not only true as the Preacher states, that "the abundance of the rich will not suffer him to sleep," but it is equally true, as observed by our Lord, that "the care of this world and the deceitfulness of riches, choke the word," and the hearer "becometh unfruitful." The influence of wealth in inciting to carnal indulgence, is justly exposed by an apostle, when,

addressing rich men, he says, "Ye have lived in pleasure on earth, and been wanton; ye have nourished your hearts, as in a day of slaughter;" and equally does he expose the tendency of riches to produce pride and oppression, when he adds, "Ye have condemned and killed the just, and he doth not resist you."

Under circumstances the most favourable, it must not be forgotten, that riches are vain and uncertain. How many are there who heap up riches, and know not "who shall gather them!" God said to a certain rich man, "Fool! this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" A thousand unanticipated occurrences may remove man from his riches, or riches from man. As to the result, it is of little moment whether they or he take wing and fly away.

Where God has conferred abundance of this world's goods, it is the duty, and will be the honour of the possessor, as a faithful steward to occupy until the Master come. The advice given by Paul to Timothy was solemn and salutary, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." Never was there a time in which the sons of wealth had a more favourable opportunity than at the present for making appropriations of their substance in ways serviceable to men, and glorifying to God. Numerous youth require to be assisted in their studies for the christian ministry! Missions demand support! Bible and Tract societies are every where crying aloud '*Men and brethren help!*' Many of the rich who are on the way to the kingdom of heaven, have done much by donations, and promise much in their bequests; but the field for renewed exertion is vast, and its necessities importunate. Should this paper fall into the hands of wealthy professors, let them solemnly consider at what a price their redemption has been obtained! how large a debt of gratitude remains undischarged! the certainty that their donations will be applied to the noblest purposes, and the short time that remains for their acting well in the service of the Son of God!

Above all, happy the men who have "treasure in heaven," and who, when *they fail*, shall be welcomed, by crowds of pious poor and regenerated heathen, to whose best interests they have contributed, "into everlasting habitations."

A FATHER'S BEST WISHES FOR THE WELFARE OF HIS SON,
EXEMPLIFIED IN THE PRAYER OF JACOB.

"GOD ALMIGHTY BLESS THEE."—*Genesis xxviii. 3.*

THE suppliant was a patriarch, accustomed to prayer, and to whom, in answer to the voice of supplication, children had been granted. He was an old man. He had lived one hundred and thirty-seven years, at least; yet still felt all the glow of paternal love. It is not in the power of age to diminish the ardours of natural affection.

The son, for whom he prayed, was young; and youth, more perhaps than any other period of life, is alike exposed to temptation and favourable to pious impressions. This son was about to leave a father's house, and was on the eve of marriage. His father could not expect long to live, and yet was assured, from the inspirations of heaven, that his son, Jacob, should have a numerous progeny; for whose welfare Isaac must have felt an interest, similar to the interest for his immediate descendant.

The object he addresses is GOD ALMIGHTY; a name by which Jehovah, in the first ages of the world, was especially designated. Gen. xvii. 1. Exod. vi. 3. This heavenly Friend, though he cannot do any thing in itself impossible, contrary to his perfections, or subversive of his purposes, yet, it is evident from the creation, from scripture, and from the groundwork of redemption, possesses the attribute of ALMIGHTINESS; an attribute at once incommunicable, boundless, and everlasting. The blessing of this omnipotent God involves in it his holy approbation, with all the gifts and graces a creature can enjoy. It can make us "blessed in the city, and blessed in the field." Thus saith the Lord, "Fear not, O Jacob, my servant, and thou Jesurun whom I have chosen: for I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, and as willows by the water-courses." Dr. Owen considers the language of God to Abraham, "blessing I will bless thee," as purporting, 'I will do so *without fail*; I will do so *greatly*, without measure; and *eternally*, without end;' and observes, that 'Abraham was the first person in the world, after our first parents, to whom the promise of the Messiah, as the offspring of the promise, was confirmed.'

The best wish of the patriarch was as submissive as it was comprehensive and ardent. It is as if he had said, I ask not for thee, my son, riches and honour; I ask not freedom from afflictions or length

of days. The blessing I implore on thy behalf can sustain under poverty and reproach; it can sanctify accumulated distresses; it can sway thy life, and sooth an expiring hour; it can compensate for the absence of a tender father and a weeping mother; it can reconcile thee to the novelties and privations of the country of thy ancestors; it can inspire devotion in thy heart, render thy example propitious to thousands, and open before thee the portals of paradise—"God Almighty bless thee."

The prayer was answered. It may be considered as truly "a prophecy" as a prayer. He *shall* bless thee. The young man saw the same evening a vision of the ladder at Bethel. He wrestled afterwards with God, and prevailed. One of his sons saved a whole nation from destruction by famine, and from the loins of another the divine Messiah sprung.

Let parents offer for their children the supplication of Isaac, for the mercy of "God Almighty" endureth for ever!

TO THE EDITORS OF THE LATTER DAY LUMINARY.

THE celebrated Grotius having demonstrated the truth of the christian religion by proofs of the existence and character of Jesus, his doctrine, his miracles, his resurrection, the excellency of the gospel, and the rapidity and extent of its first propagation; has a short section which he denominates *an answer to those who require more and stronger arguments*. I have often admired it, and should be happy to see it in the Luminary.

Very respectfully,

A SUBSCRIBER.

"SI quis allatis hactenus argumentis," &c.—If there be any who is not satisfied with the arguments hitherto adduced for the truth of the christian religion, but desires more powerful ones; he ought to know that different things must have different kinds of proof; one in mathematics, another in the properties of bodies, another in doubtful matters, and another in matters of fact. And we are to abide by that, whose testimonies are void of all suspicion: which, if it be not admitted, not only all history is of no further use, and a great part of medicine; but all that natural affection which is betwixt parents and children, is lost, who can be known no other way. It is the will of God, that those things which he would have us believe, so that faith should be accepted from us as obedience, should

not so evidently appear, as those things we perceive by our senses, and by demonstration; but only so far as is sufficient to procure the belief, and persuade a man of the thing, who is not obstinately bent against it: so that the gospel is, as it were, a *touch-stone*, to try men's *honest dispositions* by. For since those arguments, which we have brought, have gained the assent of so many good and wise men; it is very manifest, that the cause of infidelity in others, is not from the want of proof, but from hence, that they would not have that seem true, which contradicts their passions and affections. It is a hard thing for them lightly to esteem honours and other advantages; which they must do, if they would receive what is related concerning Christ, and for that reason think themselves bound to obey the precepts of Christ. And this is to be discovered by this one consideration, that they receive many other historical relations as true, the truth of which is established only upon authorities, of which there are no marks remaining at this time, as there is in the history of Christ; partly by the confession of the Jews, which are now left; partly by the congregations of Christians, every where to be found; for which there must of necessity have been some cause. And since the long continuance of the christian religion, and the propagation of it so far, cannot be attributed to any human power, it follows, that it must be attributed to miracles: or if any one should deny it to have been done by miracles; this very thing, that it should, without a miracle, gather so much strength and power, ought to be looked upon as greater than any miracle.

INSTITUTION

FOR PIOUS YOUNG MEN CALLED TO THE GOSPEL MINISTRY.

A MEETING of the Baptist Board of Foreign Missions was held at the city of New York, in August last, one of the principal objects of which was to consult on the best measures to promote an institution for improving the education of pious young men who are called to the gospel ministry.

Communications from distant members of the Board who were unable to attend, and from other much esteemed individuals, were read, and intelligence and observations were received from brethren present, feeling a deep interest in the undertaking. A committee, consisting of Drs. Baldwin, Staughton, and Allison, the Hon. Judge Tallmadge, and the Rev. Mr. M'Laughlin, was then appointed to take the subject into particular consideration; and they reported as follows:

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I. That, whereas the Baptist Education Society of Philadelphia have proffered to co-operate with the Board, and have generously undertaken to support a Professor, the Rev. Ira Chase, as it is represented to this committee by Mr. Chase, for at least one year, in order that the service of education may advance, until such time as competent and distinct funds shall be received for the purpose of establishing a theological institution under the charge of the Board,—Resolved, That they deserve the thanks of the Board, and of the religious community.

II. Resolved, That the offices of the Principal and of the Professor being considered by them as merely temporary, the thanks of the Board are tendered to the persons who are appointed to those places, for their readiness to carry on the business of instruction for the present year, until the Board shall have fully organized the institution contemplated.

III. Resolved, That effective measures ought now to be adopted by this Board for the attainment of such competent and distinct funds as will enable them to organize the Institution, and assume the responsibility for expenses.

IV. Resolved, the United States being divided into three sections—the first embracing New York and the States east of the Hudson—the second the Atlantic States from New Jersey to Georgia inclusive—the third, the remaining States and Territories of the Union, That two persons be appointed by the Board to solicit in each of said sections, and receive contributions towards funds for an Institution which may have the united support of the whole Baptist denomination in the United States, to be under the control of the General Convention, and its Board; and that a suitable remuneration be made to such persons for their services, out of any monies distinctly received for Education purposes.

V. Resolved, That the Baptist churches throughout the United States be respectfully requested to put forth their efforts to assist the Board in consummating the plan of education, particularly by forming auxiliary societies, by having an annual contribution towards the object, by appointing committees to solicit subscriptions and donations, and by assisting the persons that may be appointed to visit them from the Board.

VI. Resolved, That the Associations be also requested to adopt such measures as to them shall appear most proper, to give immediate effect to the designs of the Board in relation to this subject.

VII. Resolved, That the Plan hereto annexed, for the organization and government of the aforesaid Institution, be published, for the consideration of the ministers and churches of the Baptist denomination in the United States; and that, if any thing of special importance occurs to them in relation to it, either in the aggregate or in the detail, they be requested to forward their sentiments before the annual meeting of the Board, on the last Wednesday of April next.

VIII. Resolved, That, provided competent and distinct funds shall, by that time, have been obtained; which, from various intelligence, the Board have full confidence will be the case, so far at least as to enable them to arrange a system of education; they will at that meeting proceed to adopt a plan, and to locate and organize the Institution.

IX. Resolved, That an Address be made by the Board to the Associations and Churches, setting forth the nature and importance of the Institution, and the necessity of immediate and active exertions to promote it, as deeply connected with the glory of God, and the spiritual welfare of thousands.

X. Resolved, That such students from Baptist churches, as shall, during the approaching fall and winter, apply for admission to the advantages of instruction, and shall be approved by the Board, be received, to such an extent of number as shall be judged proper, and that from education funds already obtained, or that shall be obtained hereafter, the expenses of their sustenance shall be met by the Board, so far as it shall be found that the cases of individuals require.

The Report was accepted unanimously. The reverend brethren ELISHA CUSHMAN of Connecticut, and JONATHAN GOING of Massachusetts, were appointed the Soliciting Committee for the *first* section; LEWIS LEONARD of New York, and RICHARD DABBS of Virginia, for the *second*; and CHARLES G. SOMERS of New York, and WILLIAM WARDER of Kentucky, for the *third*.

In pursuance of the tenth resolution contained in the preceding Report, a committee was appointed to make the necessary arrangements for the accommodation of students, in the most economical way that they shall find to be practicable. Another committee was appointed to prepare an Address to accompany the Plan of the Institution as reported by the first mentioned committee; and it was resolved, unanimously, that the proceedings of this meeting, so far as they relate to the subject of education, be published in the *American Baptist Magazine*, and in the *Latter Day Luminary*.

PROPOSED PLAN OF THE INSTITUTION.

IMPRESSED with the importance of an extended course of education to the pious minister of the gospel, but aware, at the same time, that, owing to difference of age and circumstances, all who are called to the ministry, and can devote some time to preparatory studies, cannot spend in them the same number of years,—the Board, intrusted by the General Convention of the Baptist denomination in the United States, with the instituting of a seminary devoted to the service of our Lord, in helping to cultivate the talents which he commits to those whom he calls to labour in the word and doctrine, have thought it their duty to give it such an organization as to afford suitable instruction both to graduates of colleges, and to others possessing those qualifications which are hereafter required.

The Institution is to be open for the admission of those persons only who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry.

Those who have received a collegiate or a liberal education, are to enter immediately upon a theological course, embracing the various branches in the departments of Biblical Literature, of Divinity, of Ecclesiastical History, and of Sacred Rhetoric. Provision is to be made for the instruction of students in this course two years; and they are to be divided accordingly into two classes—the *Junior* and the *Senior*.

Other candidates for admission, except in extraordinary cases, will be expected to have pursued their studies so far at least as to be acquainted with English Grammar and common Arithmetic, and possess so much knowledge of the Latin and Greek languages, as to be able to translate from the original, with facility, the Works of Virgil, the Select Orations of Cicero, and the four Evangelists.

Upon being admitted, they are to commence a course embracing those academical studies which are the most important to a person preparing for the ministry; and, having provision made for their instruction in this course two years, they are to be divided into two classes—the *First-year* and the *Second-year*—and then be in readiness to enter the *Junior*.

At an early period, they are also to devote some of their attention to those subjects which particularly belong to them as students of the Bible, and candidates for the ministry. They likewise, as also and especially those in the two higher classes, are to begin, at an early period, to exercise their gifts in public speaking, and continue to do it, so often, and in such places, as in the judgment of the Professors, it shall, in the case of each individual, be expedient and most conducive to his improvement.

In the mean time, the state and exigencies of the Baptist denomination are to be regarded, and the term of residence at the Institution is to be shortened or protracted, as, in the judgment of the Faculty and of the Board, the cases of individuals and the interests of religion shall seem to require.

Candidates, after a satisfactory examination and probationary residence, are to be admitted by the Faculty, upon subscribing the following declaration and promise: "I declare it to be my conviction that it is my duty to devote myself to the work of the gospel ministry; and, relying on the aid of Divine grace, I solemnly promise, that, so long as I shall be a member of this Institution, I will endeavour to make use of its advantages in a faithful and christian manner; to pay due respect and obedience to the Guardians, Professors, and Teachers, and to conduct myself towards my fellow-students as brethren, and toward all men as becomes the Gospel of Christ."

While the students are thus with meekness and diligence, to strive for the acquisition of useful learning, to read the best human treatises, and to receive instruction from human teachers, *'it is required above all, that they make the BIBLE the object of their most attentive, diligent, and prayerful study.'*

The Professors, including the Principal, in this Institution, are to be men of piety and learning, members of a Baptist church, and advocates for that system of evangelical doctrine, which maintains that it is "God who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." They are also to be ordained ministers of the gospel; but this requisite is not to be indispensable with regard to those who are employed chiefly in the academical course; and they are to be considered as constituting a Faculty for the regulation and government of the Institution, according to such by-laws as may be approved by the Board, and not inconsistent with the constitution and acts of the General Convention.

They and such other instructors as it shall be found expedient to elect, are to be appointed by the Board; and whenever there is to be a choice of a Principal or Professor, notice is to be given by the Corresponding Secretary to all the members of the Board, three months at least before the time of election.

In the department of Biblical Literature, it will be the duty of the Professor to aid the students in the acquisition of a radical and adequate knowledge of the sacred Scriptures in the original languages; to guide them to correct principles of interpretation, and bring to their assistance in endeavouring to understand the

various parts of the Bible, all those helps which may be derived from an acquaintance with Jewish customs and Oriental literature; to give lectures on the formation, preservation, and transmission of the sacred volume; on the languages in which the Bible was originally written; on the Septuagint version of the Old Testament, and on the peculiarities of the language and style of the New Testament, resulting from this version and other causes; on the history, character, and use of the ancient versions and manuscripts of the Old Testament, and of the New; on the canons of biblical criticism; on the canonical authority of the several books of the sacred code; on the Apocryphal books; on modern translations of the Bible, more particularly on the history and character of our English version; and also on the various readings and difficult passages in the sacred writings.

In the department of Divinity, it will be the duty of the acting Professor to demonstrate the existence, attributes, and providence of God; to discuss the soul's immortality and future state, as deducible from the light of nature and reason; to enforce the obligations of man to his Maker, resulting from the divine perfections and his own rational nature; to inculcate the great duties of life, flowing from the mutual relations of man to man; to deduce and delineate the several personal virtues; to intersperse the whole with remarks on the coincidence between the dictates of reason and the doctrines of revelation, and on the necessity of a revelation, notwithstanding such coincidence. But while he is thus required to give a view of *natural* theology, his grand object and business will be to unfold the system of *Christian* theology, contained in the sacred Scriptures. It will be his duty to give lectures on divine revelation; on the inspiration and truth of the Old and of the New Testament, as proved by miracles, internal evidence, fulfilment of prophecies, and historic facts; on the nature, interpretation, and use of prophecy; on the great doctrines and duties of the Christian religion, together with the objections made to them by unbelievers, and the refutation of such objections: more particularly on the revealed character of God, as Father, Son, and Holy Ghost; on the fall of man, and the depravity of human nature; on the covenant of grace; on the character, offices, atonement, and mediation of Jesus Christ; on the character and offices of the Holy Spirit; on the Scripture doctrines of regeneration, justification, and sanctification; on evangelical repentance, faith and obedience; on the nature and necessity of true virtue or gospel holiness; on the future state, the immortality of the soul, the resurrection of the body, and the eternity of future rewards and punishments, as revealed in the gospel; and on the positive institutions of Christianity.

It will be the duty of the Professors to have frequent recitations and other appropriate exercises in the different branches of study; to devote their time and talents to accelerating the progress of their pupils in the acquisition of those attainments which shall be most conducive to their usefulness in the gospel ministry; to guard them against error; to guide them in their inquiries after truth; to communicate instruction adapted to their different capacities and attainments; to point out the course of study to be pursued, with the approbation of the Board; to furnish the students with a list of such books as may be perused by them with the greatest profit; to assist them in studying the Bible and other writings to the best advantage; to animate their pursuits by frequent inquiries and examinations relative to their progress in books and knowledge; to assign

them proper subjects for their first compositions, and suggest a proper manner of treating them; to devote special attention to the improvement of their style and delivery, favouring them with free and affectionate remarks on their productions and their public speaking; to watch over their health with paternal solicitude; to teach them how they may distribute and employ their time to the greatest advantage; to give them friendly advice respecting their intercourse with persons in various stations and circumstances;—above all, to confer with them freely and frequently on those subjects, and to take those measures which are best calculated to promote their growth in grace, and warm their hearts with love to God and the souls of men.

All funds that may be received by the Board for the purpose of education, are to be kept at all times distinct from the mission funds, which, as the constitution adopted by the General Convention requires, are never to be resorted to in the least for the support of this institution.

Nothing is to be charged to any student for tuition, room-rent, or use of library; but should a student, or his parent or guardian, be disposed to contribute any sum for the benefit of the Institution, it will be gratefully received, and go into the general education fund.

Special care is ever to be taken that suitable boarding be provided for the students, at as low a price as may be practicable, and that all the affairs of the Institution be conducted with the strictest economy.

After affording a reasonable compensation to the instructors, and defraying the other necessary charges of the Institution, the education funds which may be intrusted to the disposal of the Board, are to be applied, as far as circumstances will permit, to defray or diminish the expenses for the sustenance of such students of the Baptist denomination, as may need pecuniary assistance. Students of other denominations, while nothing is charged for tuition, room-rent, or use of library, will be expected to pay such sums for their sustenance, as the Board may judge equal to the expense it incurs.

No money is to be drawn from the funds without a distinct appropriation for the purpose by the Board or by the Convention, and a written order from the proper officer.

A Report is to be laid before the Board by the treasurer at each of their annual meetings, and at such other times as shall be required, exhibiting the amount of funds belonging to the Institution, the several parts which constitute that amount, and a detail of receipts and expenditures for the preceding year, together with the suggestion of suitable ways and means of securing and increasing the funds: and a fair and minute statement of the whole, notwithstanding the exact but more summary accounts that may be published in the annual Reports of the Board, is to be furnished by him for the inspection of the General Convention, at each session of that body.

A sacred regard is at all times to be paid to the intentions and directions of donors and testators, with respect to monies or other property given or bequeathed to the Institution. And whoever shall, by donation or bequest, contribute for its general objects, or establish a fund for the support of a Professor or Professors, or for the maintenance of a scholar or scholars, or for any special purpose, due care is to be taken to perpetuate, in a proper manner, a grateful remembrance of their names and their favours.

Such measures are to be adopted, speedily as possible, for obtaining a library, procuring suitable buildings, and providing instruction, boarding, and other conveniences for the students, as the wants of the Institution may require, and the funds devoted to this object permit,—it being remembered that the Board, as acting under the authority of the Convention, can proceed in this work of benevolence, and assume the responsibility for expenses, no faster than “competent and distinct funds shall have been received for the purpose.”

ADDRESS OF THE BOARD.

The Baptist Board of Foreign Missions for the United States, convened at the city of New York, August 10, A. D. 1818, to their brethren of the Baptist denomination, and to all who pray for the coming of the kingdom of God, present their affectionate Salutations.

WHILE our first and unremitted attention has been devoted to missions, that part of our duty which relates to aiding in their education, ‘pious young men, who in the judgment of the churches of which they are members, and of the Board, possess gifts and graces suited to the gospel ministry,’ has not been forgotten. Providence has seemed to smile on the design of the General Convention. The aid proffered by the Baptist Education Society of Philadelphia having enabled us to make a beginning in this department, without resorting at all to the mission funds, further delay appeared, at the last annual meeting of the Board, to be unwarrantable. It was judged incumbent on us, as faithful servants of the Convention, and of our common Lord, to employ the talent committed to us,—to commence an institution with such means as we had, and, relying on the favour of Him who has all hearts in his hand, appeal to the liberality of our brethren and of the christian public for more ample funds.

An ardent desire to render this Institution extensively and permanently useful, and to adopt the best measures for accomplishing a purpose in which the welfare of the churches and the prosperity of missions, are so deeply concerned, has at this time called us together from different parts of the Union. The counsel of others also has been sought, and the guidance of Divine wisdom implored. It has been a most interesting season. Past ages have risen to view, and shown the rocks on which various denominations of professed Christians have dashed. The history of our own has furnished many important lessons. Our present flourishing state, contrasted with the scenes of peculiar difficulties and trials through which our predecessors have passed, has called loudly for a grateful return, worthy of our superior privileges and increased means, worthy of the part assigned us to act as the friends of truth and holiness at this eventful period, and worthy of the commencement of that glorious day which is dawning upon the world. A spirit of love and union has prevailed at our meeting, and a disposition been felt to sacrifice local interests to the general good.

The results of our deliberations are exhibited in the preceding pages.

We wish to have it distinctly understood, that we have no desire to draw off the attention of our friends from literary institutions in those sections of the country where they respectively reside. A proper regard to them will, we believe, tend much to promote the objects and facilitate the operations of a general school sacred to the gospel ministry; and for other reasons also, we shall ever rejoice to

see our brethren taking an interest in them, patronizing and guarding them. Under the direction of devout and faithful instructors, it has been fully shown that they can be nurseries of piety as well as of learning; and some of them have, within a few years past, experienced the gracious effusions of the Holy Spirit. It certainly would be wrong to abandon them unnecessarily to the management of the irreligious, and leave the most interesting collections of sprightly, ardent youths, at the most critical period of their existence, without any restraint from the exemplary conduct and the influence of pious fellow-students. Discreet, decided Christians, enjoying the paternal care and counsels of instructors decidedly christian, can do much more than we are always aware of, for the cause of religion and the eternal welfare of their companions in study. Most fervently do we wish the salt of divine grace to be cast into the fountains of literature and science, that the streams which flow from them may be pure and salutary. Aside, therefore, from all other favouring considerations, we cannot but deem it very desirable that our young brethren, in cases where it is practicable, be encouraged to avail themselves of the opportunities which they may have of obtaining a liberal education before they come to the theological Institution.

At the same time we wish to have it also distinctly understood, that we believe many ought to preach, who ought not to spend so long a period in preparatory study; and, indeed, that as there are at present, so there always will be, many useful and able ministers who never enjoyed the advantages of any public institution whatever. But there are many also, who, though they have not time for laying so broad a foundation as their younger brethren, yet can devote a few years to those studies and exercises which are the most directly calculated to promote their future usefulness. In extending encouragement to such, as well as to others, we have been influenced by a view of the actual dealings of God with his people, and have endeavoured to make such an arrangement as shall fall in with the dispensations of his mercy, and meet with his approbation. The candid and judicious, we trust, will not be displeased at our attempt to observe a medium between two dangerous extremes—making colleges *every thing*, and making them *nothing*.

Upon becoming acquainted with the objects and plan of this Institution, some of the wealthy, it is hoped, will not forget the high privilege which they enjoy of being able to contribute largely to its funds, nor lose, at last, the large reward of good and faithful stewards. They who have been intrusted with less of the goods of this world, need not be reminded that 'it is accepted according to that a man hath.'

Education societies, in addition to those which are already in existence, will, we doubt not, be formed in most of the States, with the design of assisting suitable young men while at the Institution, and if necessary, while making the various degrees of preparation for entering it, that may be judged expedient in the cases of different individuals. The churches are, moreover, affectionately requested to make annually a public collection for the purpose.

While many of the students, doubtless, will need pecuniary assistance, some, it is to be expected, will be able to support themselves, and will most cheerfully do it. Others will as readily do all they can.

Parents, religious parents especially, we hope will not be unmindful of the peculiar obligations under which the mercy of God has laid them, to do all in their

power for the assistance of their sons who give indications of its being their duty to become preachers of the gospel. Say not, dear brethren, that you cannot spare them yet.—What if they should be taken away by death? Their minds are the most susceptible of improvement while *young*. And if the work of the ministry is before them, they have no time to lose unnecessarily from the pursuit of those studies which may conduce to their future usefulness. You freely acknowledge that all you have is the Lord's. Whenever for the prosperity of his kingdom, he calls upon you for a part of that which you are intrusted with, you will not, you cannot refuse to deal it out even to a stranger. With what readiness, then, will you obey the call, when he allows you the distinguished privilege of contributing most directly to his cause by dealing out his silver and gold to your own children; You may live to see the happy fruits of your exertions; but should you not, it will be no subject of regret, when your stewardship is closed, and you are experiencing the realities of the future world, that you have done what you could to increase the talents of those whom you have left on earth, engaged in winning souls to Christ.

We commend the Institution to God, and, under Him, to the churches, to the ministers of his word, and to all the friends of religion.

Brethren of our denomination! we look to you for support, with peculiar claims and special confidence. And while you that are able extend your bounty, we entreat that no one withhold his *prayers*. If any of you have fears with respect to the undertaking, pray that your fears may not be realized, but that the Lord may indeed make it a rich blessing. If you approve of the plan, pray also that he may crown it with abundant success, and ever grant to all concerned in it much wisdom and grace.

We deem it unnecessary, at the present time, to expatiate on the utility of sanctified learning in Ministers of the Gospel at home, and in Missionaries abroad, or to direct your attention to the fields white already for the harvest, or to show the duty of employing the means in our power, as well as praying the Lord of the harvest to send forth labourers. You have, we trust, long since felt the importance of these subjects. The way is now open for our combined exertions. Whatever seminaries there may be among us in any part of our land, we cannot forbear to express our strong confidence that *this* will be considered, not as a rival, but as a common friend, encouraged and strengthened by the co-operation of them all. In a central part of the Union, and under the control of the Convention, a general theological Institution, supported by our united energies, must possess signal advantages for the diffusion of its blessings and the preservation of its purity. It must be viewed with a common interest by our churches throughout America, and, in its operation, tend, constantly, to strengthen the ties of love and harmony which already bind them together.

We are, in sincerity and affection,

Your brethren and servants for Christ's sake.

Signed by order of the Board.

THOMAS BALDWIN, *President*.

HORATIO G. JONES, *Recording Secretary*.

MISSIONARY INTELLIGENCE.

MISSION TO BURMAH.

From Mr. Judson to the Cor. Secretary, dated Rangoon, December 24, 1817.

AN opportunity of going direct to Chittagong, and thence back to Rangoon, in the same vessel—an opportunity which has never occurred since I have been in this place, and may probably not occur again for years—has induced me to suspend the dictionary, three-fourths of which is now completed, and take passage to Chittagong. It is a passage of ten or twelve days; and the vessel expects to be absent from Rangoon between two and three months. The expense of the undertaking, in addition to the regular expenditure of the mission, will be only two hundred and sixty rupees.

You are, no doubt, acquainted with the circumstance, that Mr. De Bruyn, the missionary at Chittagong, has baptized several of the Mugs, who are, I believe, a sort of connecting link between the Bengalese and the Arracaners, a tribe of Burmans. It is said that among the converts, there are a few Arracaners; and, I believe, there is at least one real Burman. It has long been my desire to visit these people, in hope of being the means of promoting their spiritual instruction, and also of improving myself in that kind of religious dialect, which is, perhaps, better acquired from intercourse with converted natives, than in any other way.

My prime object, however, and that on which we have all set our hearts, and made a particular subject of prayer to God, is, to find some convert, acquainted with the Burman language, who will be persuaded to accompany me to Rangoon. If this purpose could be effected, we trust that, with the blessing of God, it would be essentially beneficial to the mission, and greatly facilitate the communication of divine truth.

I expect to embark this afternoon, and shall get out of the river in a day or two. Brother Hough and family and Mrs. Judson remain as usual.

I cannot but hope, on my return, to have the pleasure of being welcomed by the brethren whom we are now beginning to expect. May He who controls the winds and the waves bring us all together in peace!

STATION AT ST. LOUIS.

From Mr. Peck to the Cor. Sec., dated St. Louis, August 3, 1818.

SINCE my last letter, which, I believe, brought up our history to the 27th of June, I have been on an itinerating mission in the country. My route was first directed to Bonhomme, where I preached, and visited two schools; thence to St. Charles, Wood's Fort, and Upper Cuivre, to Ramsey's Creek. The latter place lies about 100 miles N.W. of St. Louis, and 6 or 8 miles from the Missis-

Mississippi. A small church was constituted here last spring, and a man by the name of Riddle preaches. In this route I made it an object to visit all the schools I found in my way. I hope Divine Providence will favour us, that we may soon fix a station in the country where we may educate persons for teachers.

We have occasional additions to our church. Dr. Cunningham, from New York, recently joined us, and I expect to baptize one or two coloured persons shortly.

August 13.—To say the harvest is great here, is only repeating what is said of every destitute region. To say it is immense, unbounded, and that this is the very crisis to enter it, is not saying too much. A fair prospect begins to open into the Indian country; and nothing but the want of missionaries, and school teachers, and the want of funds, prevent immediate effort.

Had my situation possibly admitted, (which might have been possible if another labourer had been here,) one of the best opportunities presents this day for an exploratory mission through immense tribes of savages, and that with apparent safety. A gentleman arrived here from New Madrid, a few days since, by the name of Tanner, who professes religion, is a baptist, sometimes preaches, and is an intelligent man. He has a brother among the Chippeways of the northwest—absent 27 years—seen last winter by Lord Selkirk, and who wishes to get back to his native country. Lord Selkirk wrote to his relatives respecting his situation, and Mr. Tanner has set off to find him. He has the governor's protection, and assistance; goes this day with the public stores to Prairie Du Chien, thence up the St. Peters, on to Red river and Selkirk's colony, and expects to return next spring by the way of those nations which border on the Missouri, and through the Mandan villages, down the Missouri home. Did circumstances possibly admit, I believe I should leave my family, and accompany him.

However, to make the best of this providence, I have given him a kind of mission, or agency, and a list of instructions from the Western Mission Society, to do what he can amongst the Indians—hold councils—find out their dispositions to receive missionaries, schools, &c. and make communications to us; so that we have a sort of itinerating missionary now travelling amongst the Indians in the interior. Nothing is wanting to establish schools in the country, and even in two or three places amongst local tribes of Indians, but suitable teachers. I feel more and more impressed with the necessity of fixing a station in the interior (perhaps at Boon's Lick, or Chariton) where living is cheap, and where by a school we may educate young men for instructors of others.

Religion appears to be in reality gaining ground in St. Louis. Our meeting house is well under way. The brick work will be done in 7 or 8 days. Hitherto the building committee have been enabled to meet their demands.

The African Sunday school still continues, and occasional conversions take place among the Africans.

From Mr. Peck, St. Louis, July 16, 1818, to the Rev. John Peck, (member of the Board) Cazenovia, N. Y.

"I HAVE lately returned from a tour into the interior, during which I visited several schools. But suitable teachers are very much wanted in this country.

In a little time we mean to adopt a school system after the model of our brethren in India. O, how do I wish that some of our pious young brethren of the north might find it in their hearts to visit this land of darkness, in the capacity of teachers! If any in the circle of your acquaintance would be disposed to venture this way, with sufficient credentials of their qualifications to teach a common English school, they may readily find employment. We might now set up fifty schools in different parts of the country, if we had teachers.

"Our African Sunday school proves a valuable institution. I trust that a number of souls are already delivered from the dominion of sin, who, in the "illimitable circles" of endless existence, will look back on the Sabbath school, where the Holy Spirit first led them to see themselves bound in the chains of sin, and directed their hearts to the Son of God. Every Sunday brings forth some new case of conviction among these children of Ham. Nor is the blessed work confined to the people of colour. A number of conversions have taken place among the whites in this village.

"I have had repeated interviews with Indians of different tribes, particularly with a band of the Yanktons, a branch of the Sioux (pronounced *Soo*) nation. They came from more than 1000 miles up the Missouri. Brother Welch and myself, held a formal council with them a few weeks ago, relative to their receiving missionaries, school-masters, &c. They were quite friendly, and professed great willingness to receive teachers, saying, if their grandfather (the president) should send us, their children must attend school. Three chiefs of this band called on my school one day, and tarried an hour or two. They were quite interested in hearing the scholars read. Since that, they have frequently called at my house, and by picking up a few words of their language, and by signs, I have been able to converse with them on common subjects. They are quite different in manners, behaviour, and language, from the northern Indians. They believe in one God, who created both red and white men, who governs the world, to whom we are amenable for our conduct, and who is the author of all good. They call him *Wau-kündä*, or the *Father of Life*. They readily understood that we were *Wau-kunda's* children, and sent by him to teach men how to worship him. They professed themselves dark—said the cloud hung over them—but that if we came amongst them *Wau-kunda* would bless them, and cause the sun to shine—that they believed we were *Wash-tä*, i. e. good—and that *Wau-kunda* would bless us.

"A band of the Pawnees have visited St. Louis this season, about which I have collected the following information. The Pawnees live in the upper country, betwixt the Missouri and the Arkansas, and as high up as the river Platte. It has been denied by historians that the aborigines of North America ever offered human sacrifices; but that the Pawnees do, is now past all doubt. They worship the planet Venus, which in their language they call "the great star," and to secure the favour of which they offer human sacrifices. These are generally prisoners taken in war. There is now in St. Louis a Spanish boy, about 10 years of age, whom they took prisoner last year, and were about to offer him. He was ransomed by M. Lisa, a citizen of this town and a trader amongst them, who brought him to this place. Some time ago, this sanguinary band took a Pado woman prisoner, and devoted her to the sacrifice. As she was pregnant, the diabolical rite was put off till after her delivery. As soon as she recovered

from child-birth, she stole a horse and made her escape. Being obliged to have her babe in the hands of these bloody idolaters, it was immediately transfixcd to a sharp pole, and in this situation offered to their god!

"Christian! canst thou read this affecting story, and not exert thyself to the utmost to send the gospel and the blessings of civilization to these wester idolaters? Parents! Mothers! Do you love your children? Does the artless smile—the playful gestures of your infant offspring, cause the thrill of joy to expand your bosoms? And will you hear of the miserable degraded situation of the aborigines of your country, and not provide the means to send missionaries amongst them? Will you refuse your prayers for their relief?

"There are three bands of the Pawnee nation, residing but a few miles apart. They are distinguished by the French traders, and others, into *Republican*, *Loup*, or *Wolf* and *Higstep* Pawnees. The Wolf Pawnees are the only band who offer human sacrifices to the god they worship. Their *priests* are about forty in number, and their power over the minds of these infatuated people is unlimited. Their chief, or king, who was in St. Louis a few days since, reigns with despotic sway. Notwithstanding their sanguinary character, and superstitious idolatry, they are an interesting race of beings. Their language is soft and melodious, and their minds appear susceptible of refinement and sensibility. The commissioners on Indian affairs in this place, had a treaty of peace with this nation soon after their arrival, which gave one of their chiefs, styled "the Warrior," the opportunity of a display of Indian eloquence, much to the satisfaction and amusement of his auditors. As the Pawnees never before had much intercourse with the Americans, it is to be hoped the introduction they have had, will leave on their minds just impressions of the blessings of civilization.

"O my dear brother, pray for us. Forget not to pray that the cloud may remove from over the minds of the Sioux, and that the blood-stained Pawnees may no longer immolate their fellow beings on the altars of a false deity—but that the light of salvation may reach these 'dark parts of the earth that are full of the habitations of cruelty.'

"As ever, yours, &c.

J. M. PECK."

INSTRUCTIONS OF THE BOARD TO MR. EASTMAN.

PHILADELPHIA, October 2, 1818.

DEAR BROTHER,

CALLED as you have been to the important office of a missionary of the Cross, agreeably to the custom of the Board of Foreign Missions, under whose patronage you go forth, they present you with a few general instructions, which they hope may contribute to your assistance and comfort.

As you are about to labour in a sphere corresponding with that occupied by our beloved brother, Rev. Mr. Ranaldson, the Board wishes you to consider the substance of the instructions given to him as directed to yourself, and trust that the same fervours of holy zeal and unwearied exertion which he has so pleasingly discovered, will be found in you. In him, and in our worthy brother Dr. Cooper, you will find affectionate friends and able counsellors.

In the regions of the Mississippi state, and in Louisiana, where the gospel is rarely preached, you will perceive an important field of action, which we wish

you, in the name of the Lord Jesus, to endeavour to occupy; but still the Board wish you to have an eye directed, as far as may be, to the Indians in the west. Visit them when you can, and communicate all you can collect relative to their local situation, and the probable openings for doing good among them. The inhabitants of the United States are debtors to those unhappy and untaught wanderers; and the christian community feel their obligation to contribute to the discharge of the debt. The American baptists, in common with their brethren of other denominations, are anxious to convince the *natives* that the Son of Man came not to destroy men's lives, but to save them.

We hope you will be enabled "to walk in wisdom," and that the presence of the Redeemer, and the influences of his good Spirit, will afford you consolation and guidance. We shall be happy to hear from you often, and hope you may have tidings to communicate that will impart evangelic pleasure to our hearts, and to the hearts of thousands.

By order of the Board,

WM. STAUGHTON, *Cor. Sec'y.*

GENERAL MISSIONARY INTELLIGENCE.

Letter from Mr. William Pearce to the Rev. James Hinton, of Oxford, England, dated Serampore, January, 1818.

AS a vessel is about to sail direct to Liverpool, I embrace with pleasure the opportunity it affords me of conversing with an absent, though not forgotten friend.

The brethren have not been unmindful that your annual meeting is in June, and that you will then wish the latest intelligence you can obtain. But as I am confident that, should the review of the mission which they hoped to have forwarded by this vessel, reach you in time, the memoir of the translations will be certainly too late, I have gleaned the following particulars respecting them for your gratification. In giving you these sketches, I have preserved the order pursued in the memoir for 1815, to which I beg leave to refer you.

In the memoir, the whole of the scriptures in the Ooriya were represented to have been printed. I have now the pleasure of informing you, that a new edition of the New Testament, of 4000 copies, has been some little time begun, and the printing advanced to the middle of Matthew.

In the Bengalee, in which of course the version will be now as accurate as the brethren can expect ever to make it, and in which the opportunities for distribution are becoming daily more extensive, we have commenced a new edition of 5000 copies of the whole scriptures, in a new and much reduced type, reduced by brother Lawson, when he resided at Serampore. By means of this alteration we shall be able to comprise the whole bible in one large octavo volume of 850 pages, which has hitherto occupied five volumes of 800 pages each. The brethren intend to print 5000 additional testaments, forming a thin volume of about 180 pages.

In the Sungskrit, the Latin of the East, and intelligible to almost all the learned men throughout Hindoosthan, the historical books have been completed,

and the printing advanced to the middle of Jeremiah. We therefore expect to complete this volume within the next three months, and shall then have printed the whole of the scriptures in that language.

The Hindee bible is still further advanced; and we fully expect that within a month the last part will be ready for distribution. We shall then have printed the first edition of the whole scriptures, with a second edition of the New Testament.

In the Mahratta, the historical books have been printed off, since the last memoir, and the Hagiographa advanced to the middle of Proverbs.

In the Sikh, the Pentateuch is just completed, and the historical books begun.

In the Chinese, we have just completed the Pentateuch, and are now proceeding with a second edition of the New Testament.

In the Telinga, the New Testament is printed as far as the Thessalonians; and we hope to have finished the volume ere this reaches you.

In the Pushtoo testament, the printing is advanced as far as the 1st of Peter; and in the Assam and Wutch, to the Romans; while in the Bruj Bhassa, although a delay has arisen in consequence of the distance of brother Chamberlain's station, who was superintending the version, we are preparing to proceed with the printing as before.

In the Kurnata we have finished Mark, and are proceeding with Luke; while in the Kunkuna, the Mooltanee, the Sindhee, the Kashmere, the Bikaner, the Nepal, the Ooduy pore, the Marwar, the Juypore, and the Khassee, not much progress in the printing has been made since the last Report, access to them in many cases being difficult, and their prosecution interfering with the supply of countries more extensive and more easy of approach. As soon, however, as the Hindee and Sungskrit versions are completed, it is the intention of the brethren to proceed with them; while the return of brother Carapeit, as hereafter mentioned, afforded a most favourable opportunity of distributing the Gospel of St. Matthew, already printed, in four of these languages.

Although the printing of the Serampore translations, has been in some degree retarded, by the printing of several elementary works for the Bengalee schools, as well as of the Roman Malay and Armenian bibles, for the Calcutta Auxiliary Bible Society, (a cause not much to be regretted,) you will be pleased to hear, that they were never proceeding with more rapidity than at present. The office now furnishes our venerable editor, Dr. Carey, independently of the Chinese proofs it forwards to Dr. Marshman, with twelve proofs per week on an average.

You will be gratified to hear, that our opportunities of distributing the scriptures, when printed, are becoming more extensive. Our much esteemed brother C. C. Aratoon, being desirous to return to Surat, to fetch his family, left us November last, intending to proceed up the river as far as Agra, (four months journey,) to supply the different stations in his way, with scriptures and tracts, and then to cross the country to his late station. The last letter we received from him, was dated Benares, and he had then in his journey, distributed himself, or left for distribution at the different stations through which he passed, (including Cutwa, Berhampore, Moorshedabad, Monghir, Patna, Digah, and Benares,) no less than 10,250 books or pamphlets, of which a large proportion were volumes of the scriptures, in Bengalee, Persian, Hindee, Sungskrit, Kashmere, Mahratta, Arabic, Sikh, Bulochee, Bruj Bhassa, and Chinese. The brethren wish him to proceed overland to Surat, distributing in

his way, the gospels they have printed in the Jypore, Oodipore, Bikaner, and Marwar languages. The countries in which these are spoken, could not be traversed by an European with safety; though we hope that our brother, being an Armenian, may pass through them without much difficulty; the universal engagement of his countrymen in commerce being his passport. We are chiefly deficient in means of circulating the Ooriya, Karnata, Telinga, and Mah-ratta scriptures, and anxiously desire that you could send out one or two brethren to occupy a station near Balasore or Cuttak, by means of whose labours, the scriptures in these languages, now printing or printed, may obtain an extensive circulation.

With respect to the distribution of the Chinese, we have lately sent a box of scriptures to Java: and hope that we may be able to distribute, with advantage, many more than we have yet done on that island, as brother Robinson complains that our supply has been hitherto too scanty. The late unsettled state of Amboyna has prevented our supplying Jabez Carey with any very lately; but as tranquillity is now nearly restored, we shall not neglect that quarter. We expect likewise every day two American missionaries, proceeding to Rangoon, to assist our brethren there. By them we shall likewise send a supply of Chinese, as we hope that, independent of the Chinese who visit Rangoon and its neighbourhood, one of our brethren may be stationed in one of the Chinese provinces of the Burman empire, in which case a regular supply will be indispensably necessary.

I entertain great hopes that the review of the mission will reach you in time, and shall therefore say very little on the subject. We heard yesterday the melancholy intelligence, that Mrs. Moore of Digah was dead. Brother Moore, with whom we affectionately sympathize, being unwell, was gone to Buxar for advice, and had not returned when the event happened. At Benares, brother Smith is successful. He has baptized a Brahman, and hopes, very shortly, to baptize three more inquirers. At Cutwa, *this year*, brother W. Carey has baptized four, and in Bheerbhoom, where Mr. Hart is now stationed to superintend schools, three more. The Bengalee schools prosper,—no less than 7000 children were under instruction, at the close of the year, in schools superintended by the brethren, and 5000 more in schools supported by government and the Church Missionary Society. Much machinery is in operation to destroy the outward obstacles to the spread of the gospel; but we want, too, those influences of the Spirit of God, which shall effectually convince “the world of sin,” and incline them heartily to embrace the Saviour, as the only “hope set before them.”

As to myself, I have abundance of employment, and that of the most useful kind. Alas! that it is so often engaged in with so little desire after the divine approbation, and concern for the divine glory! I can claim no merit for coming here. I hoped to be kindly treated, and to have food and raiment, with an employment more agreeable to that desire of being useful which God in mercy had given me. I have found them all. Freed from embarrassment in temporal affairs, with a snug habitation and affectionate wife, surrounded by, and engaged with, the most devoted of men in the best of causes, what sacrifices have I made? I recollect the privations with which those who preceded me had to struggle, and trace in them the operations of that simple love to the Saviour’s cause, of which

I have given no pledge. Pray for me, that I may possess the spirit of a missionary and a martyr.

I am advancing, though not rapidly, in the knowledge of Bengalee, which I very much like, and in which I hope, ere long, to talk to the Hindoos, with fluency, of the only Saviour.

Brother Judson is, we understand, gone to Chittagong to obtain a Mug Christian as an itinerant. He will be grieved to find poor De Bruyn in the silent tomb. Mr. Ward intends, next month, to take a tour to visit the different stations, and ascertain their wants and prospects. He will probably be absent two months. We anticipate much good as likely to result from his visit.

Extract of a letter from Mr. John Lawson, dated Calcutta, Oct. 6, 1817.

At present an epidemic disease is ravaging the whole country. The natives are dying by hundreds and thousands. I heard last week that a friend of ours in the interior of the country, had stated in a letter, that in his neighbourhood, within the compass of a small district, as many as nineteen thousand persons had died in two days. Whole villages are deserted; the poor inhabitants thinking they shall be safer in some other place; but every place seems to be alike. The disease is a bowel complaint, (cholera mortus,) which generally carries the patient off in twenty-four hours, sometimes in two or three hours. I mention all this to show you what a dangerous country we live in, and how it becomes us to be always ready for death.

Mr. Lawson adds, the cause is attributed to the extreme wetness of the season.

Extract of a letter from the Rev. Mr. Fisher, at Murut, to the Rev. Mr. Thomson, at Calcutta, dated Murut, May 6, 1817.

I AM more and more convinced that the inhabitants of India are nearly inaccessible to us in their present state, (I mean with a view to their conversion,) from the gross ignorance and want of common rudimental instruction, which prevails among them; and the great means which India appears to be in want of at present, is a systematic plan of education, universally, patiently, and industriously to be acted upon throughout the whole of our territories. Only let the population have the power to read our scriptures, and we have done them a kindness, the benefit of which nothing can deprive them of. The Bible may do its own work: that it can do so has been repeatedly proved, in spite of the melancholy forebodings and sensitive jealousies of the adversaries to its distribution.

Take an instance, my dear brother, which I think so well calculated to cheer our spirits. You know that Anund Messee is now baptized. I shall send you his history in the next packet. We have every reason to believe in the sincerity of his Christian profession, and we hope for many beneficial results from his real ability and consistent life. The other day he asked my permission to leave his little school at M——, to go over, for a few days, to Delhi; which was

the more readily granted, as he still entertains hopes of bringing his wife over to the acceptance of the salvation of the gospel, as well as his brother and sisters.

During his stay at Delhi, a report was in circulation that a number of strangers had assembled together (nobody knew why) in a grove near the imperial city, and were busily employed, apparently in friendly conversation, and in reading some book in their possession, which induced them to renounce their *cast*, to bind themselves to love and associate with one another, to intermarry only among their own sect, and to lead a strict and holy life.

This account filled Anund with great anxiety to ascertain who and what they were; and he instantly set off for the grove which had been pointed out as the place of rendezvous. He found about 500 people, men, women, and children, seated under the shade of the trees, and employed, as had been related to him, in reading and conversation. He went up to an elderly-looking man, and accosted him; and the following conversation passed.

'Friend, pray who are all these people, and whence come they?' 'We are poor and lowly, and we read and love this book.' *Anund*. 'What is that book?' 'The book of God.' *Anund*. 'Let me look at it, if you please.' Anund, on opening it, perceived it to be the gospel of our Lord, translated into the Hindoosthane tongue, many copies of which seemed to be in the possession of the party; some printed, others written by themselves from the printed ones.

Anund pointed to the name of Jesus, and asked, 'Who is that?' 'That is God; he gave us this book.' *Anund*. 'Where did you obtain it?' 'An angel from heaven gave it me at Hurdwar-Fair.' *Anund*. 'An angel?' 'Yes: to us he was God's angel; but he was a man, a learned pundit.' (Doubtless these translated gospels must have been the books distributed five or six years ago at Hurdwar by the missionary.) 'The written copies we wrote ourselves, having no other means of obtaining the blessed Word.' 'These books,' said Anund, 'teach the religion of the European sabibs. It is their book; and they printed it in our language for our use.' 'Ah, no;' replied the stranger, 'that cannot be, for they eat flesh.' 'Jesus Christ,' said Anund, 'teaches that it does not signify what a man eats or drinks. Eating is nothing before God: and not that which entereth into a man's mouth defileth him; but that which cometh out of the mouth, this defileth a man: for vile things come forth from the heart; and out of the heart proceedeth evil thoughts, murders, adulteries, fornication, thefts, &c.; these are the things that defile.' 'That is true; but how can it be the European book, when we believe that it was God's gift to us at Hurdwar-Fair?' *Anund*. 'God gave it long ago to the sabibs, and they sent it to us.' I find, from Anund, that these Testaments were circulated at Hurdwar, (I believe by Mr. Chamberlain,) and falling into the hands of different people, resident in different but neighbouring villages, they were found to be interesting records, and well worth the attention of the people.

A public reader appears to have been selected by themselves in each of the villages, for the express purpose of reading the miraculous book; and their evenings have been habitually spent in this blessed employment; crowds gathering together to hear God's book. The ignorance and simplicity of many was very striking. Never having heard of a printed book before, its very appearance was to them miraculous.

A great stir was created by the gradually increasing information hourly ob-

tained; and all united to acknowledge the superiority of the doctrine of the Holy Book to every thing they had hitherto heard or known. An indifference to the distinction of cast soon manifested itself; and the interference and tyrannical authority of their brahmins became more offensive and contemptible. At last it was determined to separate themselves from the rest of their Hindoo brethren, and establish a party of their own, choosing out four or five who could read the best, to be public teachers from this newly acquired book. The numbers daily and rapidly increased, especially amongst the poor; which at last suggested the idea of convoking a public meeting of all their congenial associates, to ascertain how many accepted their new doctrine. The large grove near Delhi seemed a convenient spot, and this interesting group had now all met for this very purpose, when Anund's visit took place.

They seemed to have no particular form of congregational worship; but each individual made daily and diligent use of the Lord's prayer. Anund asked them why they were all dressed in white? 'The people of God should wear white garments,' was the reply, 'as a sign that they are clean, and rid of their sins.' Anund observed, 'You ought to be baptized in the name of the Father, Son, and Holy Ghost. Come to M.; there is a Christian padree there, and he will show you what you ought to do.' They answered, 'Now we must go home to the harvest; but as we mean to meet once a year, perhaps the next year we may come to M.'

In consequence of this, I have deemed it advisable to send Anund to make all possible inquiry respecting these promising blossoms of hope, and trust to be enabled ere long to give you still more gratifying information.

Extract of a letter from Mr. Chater, dated Columbo, November 18, 1817.

I GLADLY embrace the present opportunity of writing you information of the present state of this mission. I am happy to have it in my power to inform you, that, painful as some circumstances have been, our prospects are, on the whole, brighter than at any former period. You will rejoice to hear, that the new translation of the New Testament was completed by the same time that it would have been by the justly lamented Mr. Tolfrey. It was ready to present to the Columbo Auxiliary Bible Society, at their annual meeting in August. We had entertained hopes of accomplishing a small portion of the Old Testament by the end of the present year; but that period is now near, and we have scarcely entered upon the work. It was found necessary to introduce into the new translation many words not in common use. In order to remove this difficulty, it was thought proper to prepare a glossary to accompany the translation; which, though it will be a small work in bulk, requires considerable labour to prepare it, and we shall not do more than complete it by the end of this year.

On the first Sabbath in October we opened a new place of worship at the Grand Pass, where we keep our Cingalese school: and where, for a long time, we have preached in Cingalese, and occasionally in the Portuguese language. On the day it was opened, we had a double lecture, both morning and evening. I preached in the morning in Cingalese, and brother Siers in Portuguese; in the evening, *vice versa*. My morning text was, Ps. cxxii. i. Evening, Matt. xviii.

20. Brother Siers's morning text was, *Exod. iii. 5.* Evening, *1 Sam. iii. 12.* On that day I preached the word of life in three different languages. The meeting-house, which contains about 200, was well filled in the evening; in the morning, the congregation was small. This place is intended, almost exclusively, for Cingalese worship. It is in the most favourable situation for collecting a Cingalese congregation that perhaps could be found in Columbo. Some attend it, who, except when they were christened, never entered a place of worship before. We have better prospects of collecting a little congregation than we have ever had, and it is owing principally to our having built a decent place in which they can assemble. We have at present, however, no conversions to relate—the case of Theophilus excepted. I have not witnessed a single instance in which it appears to me that a Cingalese has felt the convincing, consoling, renewing, and sanctifying power of the word of God. Theophilus, you will recollect, is the Buddhist priest, whom I hope God has saved, and called with a holy calling. At present, I am sorry to say, he is very unwell; I fear we shall soon lose him.

In our Pettah meeting-house we have worship, at present, in the Portuguese language only. Brother Siers has, for some time past, preached there at the hour, on the Sabbath evenings, that I do in the Fort; and though he began with a very small number, they have increased to a little congregation. Preaching in English has, of late, been very thinly attended; but we may hope to witness different scenes to those we lately have done, in this respect also. A part of his majesty's 83d regiment, which has been long expected here to relieve the 73d, is now arrived. I have already become acquainted with one of the officers, who is a gentleman from Warwickshire, my native county. Both himself and his lady are seriously inclined, and he says he will do all in his power to induce the men to attend preaching. In the 1st battalion, the arrival of which is daily expected, it is reported there are many pious men already. May we have the happiness to witness their increase! As I think the society will be glad, at all times, to know how their missionaries fill up their time, I send the following account of the manner in which brother Siers and myself go through the week. Sabbath morning, one preaches at the Grand Pass, in Cingalese; the other, in the Fort, in Portuguese, alternately. These two places of worship are more than two miles distant one from the other. Sabbath evening, I preach in the Fort, in English, and brother Siers in the Pettah. Monday forenoon, I visit the Cingalese school, sing a hymn, give an exhortation to the children in Portuguese, which brother Siers turns into Cingalese, pray with them in the same manner, and inspect the progress they have made during the week; after which, we examine a sheet or two of Mr. Siers's translation of the New Testament into the Portuguese of Ceylon, in which he has advanced to the middle of Luke. In the evening, we hold a prayer meeting in the Fort meeting-house, in English and Portuguese; on which occasion we deliver a short exhortation in both languages. Tuesdays I spend at home in translating, reading, or composing Cingalese; in the evening, hold an experience-meeting for members of the church, and others who manifest any real concern to seek the salvation of their souls; and whose conduct is, at the same time, strictly moral. Wednesdays, Thursdays, and Fridays, I spend the forenoon, from 10 to 1, at the translating room. Wednesday, half past 2, *p. m.* I preach in the garrison hospital; in the evening, either in

Portuguese at the Pettah, or in Cingalese at the Grand Pass : and while I am preaching at one place, brother Siers is preaching at the other. Friday evening, we preach alternately in the Fort, in Portuguese. Saturday forenoons, we go in turns to the leprous hospital, and preach in Cingalese and Portuguese to the miserable objects at that place. They are miserable looking figures indeed : some of them have lost all their fingers, some their toes, and part of their feet ; others have their faces frightfully disfigured. However, they have souls. But, till brother Siers, some time ago, proposed to go and preach to them, these poor creatures had just cause for the complaint, "No man careth for my soul." They appear to be the most attentive of any of the little companies to whom we preach ; and we entertain a hope, that we shall have some seals to our ministry from among them. From this statement you will perceive, that though our congregations are small, we have a considerable number of them to supply. Should it be the will of our gracious God, several of them may soon increase : a little one may become a thousand, and a small one a strong nation. That this may be the case, a few are constantly offering up prayers and supplications to that God who is able to do exceeding abundantly above all that we ask or think. In this, I have no doubt you unite with us. Allow me to entreat you to abound in it more and more. Brethren, pray for us, that we may witness a gracious out-pouring of the Holy Spirit (without which all our efforts will be unavailing,) that the gospel may have free course and be glorified, even as it is with you.

I will conclude this long letter with a sad, yet pleasing event. On Lord's day, the last of November, we lost Theophilus, the only Cingalese member of our church. His affliction was not long, but for a short time his pains were extremely severe. He continued, to the last, the same steadfast, upright character he had ever been from the time of his conversion. He had no ecstasies, but manifested an unshaken trust in God, under his sharpest affliction ; and appeared to endure his pains with much patience. The last time I saw him, I asked him if he was afraid of death ? he said, "No ; he was afraid of his pains, but he had no fear of death." Being asked why he did not fear death ? his answer was, "My trust is in the grace of our Lord Jesus Christ, therefore I do not fear death." On Monday morning, myself, and the members of the church, with the exception of one, followed his remains to the place of interment : a few of our Cingalese friends, and some of the school-boys, also accompanied us. Brother Siers spoke a little in Cingalese at the grave. We sung a verse or two of Dr. Watts' hymn, "Why do we mourn departing friends ;" and brother Siers concluded, with a prayer in Cingalese. Short has been the race of this our first, and at present, I fear, only convert, from among the Cingalese. But, I trust he has so run, that he has obtained ; and that he will be found among those, of whom I may have to say another day, "Here, Lord, am I, and the children thou hast given me."

Extract of a letter from Mr. Siers, dated Columbo, December 16, 1817.

I BEG leave to inform you, that I intended to have written to the society long before this, had it not been for the various exercises of mind which prevented its accomplishment. The idea of writing to the society, especially when considering myself an illiterate native, a foreigner and stranger to European languages ;

to perform such a task, the thought of it made me, as it were, to blush and hide for shame. However, on considering the state and nature of true Christians, that it is far from them to sport at others' infirmities, but rather to pity and forbear one another, encouraged me, in some measure, to perform this duty; hence, to remove (as it seems) the still remaining doubts and fears, Providence directed the ship *Alexander* safely at anchor, with the precious gift from the society to me! Truly, a clearer manifestation of Christian love and charity I cannot expect. Consequently, however imperfect the language might be, I cannot forbear writing a few lines to the society, acknowledging, in the deepest sense, my sincerest thanks for the invaluable present of books voted to me; indeed, it is more than a cup of cold water given to a thirsty soul. I panted for them. May He, therefore, who abounds, yea, more than abounds, in all the riches of glory, reward you jointly as a society, and severally as his stewards, both temporal and eternal blessings. As it pleased the society to regard me in my low estate, I beg leave also to introduce myself to the honourable society as one of the unworthiest of your household; and, as such, I may be enabled by you, in future, to acquit myself in the important duty, till I shall cease the ploughing. I imagine you would be happy, or rather anxious, to know something of my present sphere of life: I shall most gladly inform, but briefly, for I do not doubt but brother Chater might have communicated it, therefore I shall state in short.

I attend every day, from ten in the morning till two in the afternoon, to school at the Grand Pass, little less than a mile's distance from my house. We have, at present, upwards of 50 pupils, of different descriptions, class, and age: amongst whom, there are four proper Malabar heathens, three of them born at and come from Kandy, with their parents: Kings Cast, the father, is called royal teacher—Gooroo Rhajah. The languages taught are English and Cingalese. I preach five times in the week, both in Cingalese and Portuguese, in turns with brother C. at four different places: in the Fort, Pettah, Grand Pass, and at the Lepers' hospital. I have some humble hopes of a work of grace in one or two of the poor women; they were all ignorant of true Christianity, previous to our going there. At present the three first-mentioned places of worship are attended by thirty to forty, and forty to fifty. The work of conversion is scarcely seen. O Lord, make bare thine arm to the saving of Columbian souls! The Portuguese preaching is much esteemed by most: my translation of the bible into vulgar Portuguese, is very slowly going on, for want of more time; still, however, it has advanced to Luke. I humbly hope, should Providence spare me in health and strength, with his blessing, to bring it in more forwardness. It bears the approbation of the common people. O that they be those poor, and this gospel such as our Redeemer termed! The gospel of Matthew is nearly revised by brother C. and myself. I am sorry he has no more time to spare; his hands and head are full of business. Besides regular turns with me, he preaches four or five times in English. His studying Cingalese, translating the bible, attending the family and mission affairs, I am led to fear, should there be a trying providence on either of us, much more on him, humanly spoken, the little that has been raised must be decayed. Therefore, dear fathers and brethren, allow me to beg of you to send over to us some plain missionaries, to help in the cause of the Lord. Lastly, as the society had the kind attention towards me, in favouring with an invaluable present of books to help me forward; permit me

to petition to you for a few, but much wanted books: viz. a Concordance, a Theological Dictionary, a Dutch and English, and English and Dutch, a Portuguese and English, and English and Portuguese, and a Pronouncing Dictionary—the two last but one are greatly wanted to help me in translating. I stand highly indebted to the society for all I have and enjoy; and will, till the last moment, acknowledge it, and endeavour to discharge myself as such an one, ever making mention at a throne of grace, praying to pour down his blessings on you copiously. I entreat you for an interest in your prayers on us, as a church, and on me and my poor labours.

Mr. Chater adds, in a P.S.—Brother Siers solicited me to put his letter into better English, but I thought it would be more gratifying to you to see him in his own dress. In general, I believe, you will understand his meaning.

Extract of a letter from Rev. J. Ivimey to Dr. Staughton, dated

LONDON, August 30, 1818.

MY DEAR SIR,

I HAVE received several articles from you, for which I thank you. I hope the "Luminary" will become the mean of diffusing light throughout every part of your Union. We had a meeting of the committee of the Baptist Missionary Society last week at Birmingham. Great unanimity prevailed, and I hope the resolutions adopted will have a healing tendency.

The Society for Ireland is well supported. We are now expending about 1600*l.* annually. We have never had any funds to depend upon; but God has raised up friends as we have needed support. Our treasurer has never yet advanced a shilling. The Irish gentry begin to discover the advantage of the society, and in many instances contribute one half the masters' salary. The prejudices against teaching the Irish languages begin to wear away. The Bible Society has just completed the New Testament in the ancient Irish character. The Homily and Prayer Book Society are preparing the Common Prayer Book by printing the old Irish in one column and English in another. Mr. Charles Grant, junior, an excellent man, of Christian sentiments and feelings, is just appointed chief secretary, which is an event auguring well for the spiritual and temporal circumstances of Ireland, and especially for the native inhabitants of Connaught and Munster, who might for ages have said, "No man careth for our souls." I should think that there are persons from Ireland who have risen to opulence in the United States, who would cheerfully contribute towards education in the native Irish language, and circulating the scriptures among that superstitious people. Could you not propose, through your "Luminary," for a society to be formed among such persons as an auxiliary to ours? The same waters that wash your shores, flow upon the shores where many of our schools are established. It would be a pleasing feeling to consider those waves as conveying across the Atlantic the bounty of Irish-Americans, and returning the gratitude of Irish children to their kind benefactors.

Your affectionate and obliged brother,

JOSEPH IVIMEY.

Extract of a letter from Rev. T. Roberts of Bristol, to Mr. Ivimey, dated Hague, (Holland) June, 1818.

I PREACHED in Rotterdam twice, on the Lord's day, in the Scotch church, which Mr. Angus procured for me, by introducing me to the clergyman. The congregations were small, but very attentive. I have made particular inquiries concerning our denomination in this country. I am perfectly astonished at the indifference of the English baptists to this body of people—they are upwards of 30,000 in number, very rich, and powerful; their ministers very learned, of various sentiments—some evangelical, others sadly degenerated. I have no doubt but much good might be done, at a little expense, if our denomination would exert themselves. I feel persuaded, that, by prudent management, under a divine blessing, this immense body of Dutch baptists might be brought into the field of missionary exertions; might again have the ordinance of baptism restored to its original purity, and, eventually, be evangelized to the profession of the truth as it is in Jesus.

BURNING OF TWO WOMEN.

LAST Thursday week a *sutee*, or female sacrifice by burning, no less remarkable on account of the firmness displayed by the victims, than from some extrinsic circumstances, took place at Kalee-Ghat. The victims of superstition, in the present instance, were the two wives of Neeloo, a physician and inhabitant of Shobhabazar, the first aged twenty-three, and the second only seventeen. By a regulation of government, before any sacrifice of this nature can take place, notice must be given to the police: and we are informed, that the officers attached to the police establishment of the twenty-four purgunnahs, with a laudable humanity, employed many endeavours to turn the misguided from their fatal determination. Their persuasions, however, being utterly disregarded, it was suggested, we believe, by Ram-Mohun-Raya, that in the actual mode in which females are burnt on the funeral pile of their husbands, there had been a wide departure from the method prescribed by the books of the Hindoos, and that the correction of this irregularity, in the present instance, might not only lead to the saving the immediate victims, but also of many others on future occasions. According to the usual method, it seems, previous to the fire being lighted, the females lay themselves down beside the corpse, when such a quantity of wood and other combustible materials are immediately heaped upon them, that if, in the agony inflicted by the flames, they should be desirous of retracting, it is utterly beyond their power so to do. This is probably a mere invention of the brahmans to deprive their victims of all free agency; but, if we are rightly instructed, the shastra explicitly directs that fire shall first be applied to the fuel on which the corpse is laid, and while it is in a state of ignition the wife shall go, if she pleases, and lay herself down upon it. Agreeably to this view of the law, we understand that it was determined, that the wives of Neeloo should have the full benefit of this latter mode of sacrifice. The brahmans were prevailed on to give their consent. It is with pain, however, that we are obliged to add, that the hopes entertained from the experiment, in respect to a change of determination on

the part of the victims, were altogether disappointed. The flames had no sooner began to rise, than the elder female deliberately walked into the midst of them, and quickly afterwards the younger followed her example; but previously, with great animation, addressed herself to the by-standers in words to this effect—"You have just seen my husband's first wife perform the duty incumbent on her, and you will now see me follow her example. Henceforward I pray do not attempt to prevent hindoo women from burning, otherwise our curse will be upon you." We are informed that this young woman then flung herself into the flames, apparently with the same unconcern as she had been accustomed to plunge into the Hoogly river, in order to perform her morning ablutions and devotion. We have heard of several respectable and intelligent natives openly testifying their abhorrence of the cruel ritual of the satee; and it is probable that a similar sentiment prevails in the minds of many others, though prudence may induce them to conceal it.

From the Oriental Star, published in Calcutta.

SETTING APART OF MISSIONARIES.

ON Thursday, July 30, a public meeting was held at the Baptist meeting house, Badcox lane, Frome, (England) for the purpose of setting apart Messrs. Christopher Kitching, and Thomas Godden, as missionaries to Jamaica.

A number of friends having collected from the surrounding country, early in the day, there was a service at 11, A. M. when Mr. Saffery, of Salisbury, delivered a serious and appropriate discourse, founded on Luke xiii. 28, 29, 30. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last." From this interesting passage, the preacher took occasion to remark, the stability of the kingdom of Christ, notwithstanding all opposition—the vast increase which it should ultimately receive—and the solid happiness enjoyed by all its faithful subjects. He concluded by observing, that the language of the text was calculated to check presumption—to counteract a spirit of despondency—and encourage exertion, in the cause of Christ. Prayer was offered, before sermon, by Mr. Dyer, of Reading; and, at the close, by Mr. March, of Frome.

The evening service began at half-past five, and at that early hour, this spacious place of worship was completely filled. After singing "O'er the gloomy hills of darkness," Mr. James Coultart, lately compelled by ill health to leave Jamaica, for a season, read the scriptures, and engaged in prayer. Mr. Saffery introduced the special business of the evening, by noticing the obligations of Christians to propagate the gospel, and the general inattention to this duty which prevailed for ages. This led him to glance at the missionary exertions, which have distinguished the present day, and to apprise the audience of the immediate sphere, which the missionaries before them were intended to occupy. Here, he introduced various interesting particulars, respecting the state of the negroes, in Jamaica; and mentioned, that Mr. Coultart's visit to England was not merely for the recovery of his health. This, through the kindness of Provi-

dence, had been, in some measure, attained; but, ere he returned to Jamaica, he was exceedingly desirous of assistance, towards erecting a chapel in the city of Kingston, for his numerous and increasing black congregation. In concluding, Mr. Saffery called on Mr. Kitching, to give some account of the manner in which he had been led to devote himself to the service of Christ, as a missionary; and, to mention what those doctrines were, on which he meant to insist in the course of his future ministry. These questions were subsequently addressed to Mr. Godden, and were answered by each, in a manner highly satisfactory to the numerous congregation.

Mr. Kitching, it appeared, had been reclaimed from a course of vice and folly, through the instrumentality of a worthy minister of the Independent denomination, in the north of England. Under the auspices of this valuable friend, he was preparing to enter into connexion with the London Missionary Society, when his attention was arrested, by the account given in the Evangelical Magazine, of the alteration of sentiment, in Messrs. Judson and Rice, on the subject of believers, baptism. This induced him to pause, and finally, he was led to adopt the same views; soon after which he offered himself to the Baptist Missionary Society, and was sent to Bradford Academy, where he has been, for a considerable time, pursuing his studies under the direction of Dr. Steadman.

Mr. Godden stated, that, early in life, he had entered into the royal navy, and for several years experienced the usual vicissitudes attending that profession. His career was terminated, by a captivity of eight years duration, at Arras, in France, where he sustained great hardships, and saw many brave companions around him, sink under the pressure of their sufferings. Here, however, it pleased Him who is wonderful in counsel and excellent in working, to deliver him from a yet more degrading captivity; and, in the best sense, to make him free indeed. This joyful change was effected, by means of a fellow prisoner, who was accustomed to speak to them the words of salvation. Released, at length, by the conclusion of the war, he returned to his own country, united himself to the Baptist church, at Newbury, and was soon after called by them to the work of the ministry.

At the close of Mr. Godden's address, the ordination prayer was offered, with much solemnity and pathos, by Mr. Saunders, the minister of the place; and Dr. Ryland proceeded to give the charge, from the words of our Lord, to his disciples, recorded in Matt. x. 16. "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." After briefly adverting to the history of the text, the Dr. remarked, how difficult it would be to reconcile such language as this, with the denial of original depravity; and then suggested to his younger brethren, that the words contained a striking picture of the difficulties to which they were exposed, and the dangers they would have to encounter—an express reference to the authority under which they acted—and suitable admonition, as to the course they were to adopt, in prosecuting the labours of their office. Under each of these heads, much judicious advice was offered, in a manner truly paternal: and, at the close of his discourse, the Dr. earnestly besought the friends of Christ present, to aid the missionaries, by their prayers, in the arduous undertaking to which they were now devoted.

Mr. Tidman, an Independent minister, lately removed from Salisbury to Frome, closed the highly interesting service, in prayer.

ARRIVAL OF THE MISSIONARIES.

INFORMATION has been received and communicated to us by brother Sharp, that brethren Colman and Wheelock, with their wives, have arrived safely at Calcutta. Their passage, though not a quick, was a pleasant one. It is a most pleasing consideration, that, while on the mighty waters, it was the pleasure of the Lord to give them six or seven of the seamen as seals to their ministry. The whole crew were so wrought upon, as to render them, on their arrival at the desired haven, *men wondered at*. Thanks to the Head of the Church for these early fruits of the labours of these worthy men! May a harvest of blessings succeed on their arrival at Rangoon! Let this intelligence animate the joys, the prayers, the labours, and the expectations of all who are looking for the Messiah's universal reign!

BIBLE SOCIETIES.

ELOQUENCE can never be impressive, unless its theme be great and interesting. It may amuse, under other circumstances, but it can fire neither the speaker nor the hearer. Sublime description can exist only when a sublime object is to be described. A subject really important in its nature, and momentous in its bearings, operates like the sun; it warms, it illumines. Of this Moses was sensible, when he said, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass—BECAUSE I will publish the NAME of the LORD."

The objects Bible Societies embrace are of the first importance. They offer gratuitously, a volume which delineates the Divine character, the miseries of man, the condescensions of the Mediator, and the happiness of the saint, in traces more striking, more correct, and more influential, than can be found in any human production. Addresses have been multiplied, during the last ten or fifteen years, on this subject, both on the eastern and western continents. Something new, and, what is of more importance, something peculiarly affecting and solemn, is found in almost every one of them. We have perused, with peculiar satisfaction, a judicious and eloquent address, delivered before the New-Jersey Bible Society in August last, by the Rev. Dr. Wharton, of Burlington, New-Jersey.—We should be happy to insert the whole, but must content ourselves with presenting to our readers the following extracts:

FROM THE CHRISTIAN HERALD.

"MR. PRESIDENT—It is with great diffidence that I rise to address you before this respectable assembly. It would indeed be presumption in me to flatter myself, that whatever I can say respecting the design, the excellence, and the advantages of Bible institutions, should add new feelings to the high and sacred estimation in which they are now held. The pious acclamations with which the establishment of these societies has been welcomed by the voice of Christendom,

and the astonishing, I had almost said the miraculous success, which has attended their operations, are sufficient evidence of the deep, and I trust lasting impression, which their importance has made, upon the public mind and the hearts of their members.

"In viewing the rise and progress, and in looking forward to the probable issue of these associations, the only danger is, lest the mind should be carried beyond the bound of temperate exultation; or, recollecting the ages that are past, should experience too painful a sensation that this blessed work has been so long deferred. But, sir, as from many other distressing recollections, so from this also, may spring up fresh motives for exertion. When we behold with the eye of pity, the manifold and awful calamities which, from the early days of Christianity, have grievously afflicted and debased its professors, leaving them little more than a name; when we strive to account for the numerous and destructive heresies, the disgusting immoralities, the puerile hallucinations, and the contemptible superstitions, which in many ages of the church have obscured the splendour of her doctrines, the purity of her morals, and the rationality of her worship; we do not immediately perceive that *these mighty evils sprang, principally, either from the difficulties in procuring, or from withholding from the general use, the volume of revelation.* True indeed it is, that, within the four first centuries of the christian era, the gospel had been preached to all the civilized world. Beyond the frozen Caucasus its standard had been erected on the plains of Persia, and its votaries had established themselves on the shores of Hindostan. From Egypt it had penetrated beyond the sources of the Nile; and Nubia and Abyssinia had been gladdened with the tidings of salvation. The southern shores of the Mediterranean had beheld very flourishing churches rising over the ruins of idolatry; and the western provinces of the empire having submitted to the gentle yoke of Christianity, the victorious eagles of Rome had at last crouched to the banners of the Cross."

"Death, the fatal principle of destruction to other societies, serves only to multiply the number of Christians: until at length the generality of men open their eyes to the light, the temples are forsaken, sacrifices cease to be offered, marble and bronze are no longer divinities, and Jesus, by a kind of triumph totally unprecedented, and peculiar to himself, converts his bitter enemies into worshippers of his name."

"Now, Sir, I trust it will readily be admitted, that after the miraculous powers had been withdrawn from the church, her astonishing triumph over a flagitious and idolatrous world could only be attributed, under Providence, to the faithful labours of her ministers, *and a constant appeal to the law and the testimony contained in the scriptures.* As long as this continued, so long was she assailed in vain by hosts of heretics, rabbies, and subtle philosophers. The calumnies of Trypho, the plausibilities of Platonism, the powerful weapons of extensive erudition and refined ridicule, wielded by Celsus, Porphyry, and Julian, fell harmless at her feet, while cased in the heavenly panoply of the written word. Secure in this impenetrable armour, she defied the fiery darts of her wicked or deluded assailants. When heresies began to abound, and the mystery of iniquity began already to work, 'heaven-taught champions arose, and knew where to find weapons to combat the threatening monsters.' 'The apostles,' says Ireneus, '*preached the gospel, but after wards delivered it to us in the scriptures, to be the foundation and*

pillar of our faith.'—'I do not follow *men*,' says Justin Martyr, in his controversy with Trypho the Jew, 'or human doctrines; but I follow God, and what he taught.'—And the great defender of the Trinity, the illustrious Athanasius, when confuting the gentiles, lays it down as a principle, that '*the holy and divinely inspired scriptures suffice for our instruction in all truth.*'

"Sir, nothing would be more easy than to produce a multitude of citations from the primitive fathers, all tending to declare the sufficiency, perspicuity, and potency of the scriptures, in defending and elucidating the doctrines of salvation. 'All things,' says one of them, 'are clear and perspicuous, and nothing contradictory can be found in the scriptures.' 'The scripture,' says another, 'expounds itself, and does not suffer the reader to err.' 'Whatever,' says another, 'has no authority from the scriptures, is despised as easily as it is alleged.' In a word, the great doctor of grace, St. Austin, with his usual force and accuracy, thus sums up the only method by which the church in his day maintained the purity of the faith. 'Let no one say this is true, because this or that person has wrought such and such miracles, or because some are heard who pray at the monuments (*ad memorias*) of the martyrs, or because such and such things happen there, or because he or she has seen such a vision when awake, or dreamed while asleep. Away with these fictions of lying men, or prodigies of deceitful spirits. Insist on their showing you some manifest testimonies from the *canonical books*. Remember the saying of our Lord, *they have Moses and the prophets.*'

"Thus it was, Sir, that the church was nourished, propagated, and defended, in her primitive days. The Bible was the charter of her rights, and the umpire of her decisions. To this she always appealed, and never appealed in vain."

"Among the reformed churches, even down to our days, great has been the scarcity of the holy scriptures. Editions indeed, of the bible, have been multiplied throughout Christendom, and have found their way to the libraries of public institutions, and of opulent individuals; but, like the five barley loaves, what were they among so many millions of famishing multitudes? Nothing but a similar miraculous multiplication of the bread of life could supply their urgent wants; and this, blessed be God, we have lived to witness; and in this, through his mercy, we are permitted to partake. We have seen, and have united with, a society of fellow-christians, which, like 'another angel flying through the midst of heaven,' not content to possess the everlasting gospel itself, was raised up at the time appointed by the inscrutable and immutable decrees of Providence, working all things according to his own will, 'to preach it to every nation, and kindred, and tongue, and people.'

"Great, Mr. President, though unmerited, is the privilege conferred upon us, of sharing in the labours and glory of this heavenly undertaking. Let us duly appreciate it, by discarding all minor considerations, and by concentrating all the scattered forces of our christian community to the beating down of the kingdom of satan, sin and death. Let our messengers of salvation go forth, with the bible in their hands, and its spirit in their hearts, and let the grand experiments be repeated in this latter age of the world, whether the word of God, circulated among the heathen and nominal christians, and faithfully preached by those who are duly sent, may not induce *those* to believe and *these* to repent. Whether, if Paul shall plant, or Apollos water, the Holy Spirit will not give the increase, through the *only infallible communication* ever vouchsafed to mankind.

"Sir, I have offered these few remarks under the impression, that a recollection of the past evils which attended the ignorance of the scriptures, may prove an additional stimulus, in the bosom of every Christian, to obviate their recurrence, and to ensure success to the most godlike association which the world ever witnessed,—by the united, zealous, and persevering exertions of all their members on this western continent."

STATE OF RELIGION IN ICELAND, 1814.

IN regard to sentiment and style of preaching, the Icelandic clergy may be divided into two classes; those of the old, and such as are of the new school. The former professes to receive the bible as an authoritative and obligatory revelation of the will of God, and bow with reverence to its decisions. They do not exalt human reason to be the arbiter of what ought, and what ought not, to be embraced as dogmas of faith; but, conscious of their ignorance and proneness to error, they consider it at once their duty and their privilege, to believe whatever God has been pleased to communicate in his word. Accordingly, in their sermons, they insist on the grand distinguishing doctrines of Christianity: the total depravity and helplessness of man; the eternal divinity, and vicarious atonement of the Son of God; the personality and saving operations of the Holy Spirit; the necessity of regeneration, and holiness of life; and the eternity of future punishment. I had an opportunity of meeting with many of these men in the course of my travels; and some of them, whom I heard from the pulpit, convinced me, that they were themselves deeply penetrated with a sense of the importance of those truths which they were engaged in preaching to others: that they had entered the ministry from no worldly motive, but were actuated by a sincere desire to advance the spiritual reign of their divine Master, and promote the best interests of their fellow men; and that they were living under an habitual impression of that solemn account which all, who have taken upon them the charge of souls, will have to give to the chief Shepherd at the day of final decision. They are men who are dead to the world, and devoted in heart and life to the service of their Redeemer. Their private walk exhibits the genuine tendency of the holy doctrines they teach; and their public discourses are earnest, energetic, animated, pointed and faithful.

Such of the clergy as are of the new school, the number of whom is happily not very great, treat divine things in quite a different manner. Instead of drawing the matter of their sermons from the scriptures, they gather it from the writings of heathen philosophers: and the morality found in these authors, which, at the best, is but dry and insipid, absolutely freezes when transplanted into Iceland. The divine inspiration of the bible is discarded, and all the cardinal and fundamental points of the christian faith are either entirely omitted, or, when they are brought forward, it is only with a view to turn them into ridicule. The influence of such socinian and semi-deistical principles on the individuals who propagate them, is abundantly manifest. They are entirely men of the world. The awful realities of an approaching eternity have made no suitable impression on their minds: and levity, callousness, and indifference, mark the whole of their conduct. Nor are the effects resulting from the dissemination of their tepets, on

such as imbibe them less visible and injurious. Their minds become imbued with scepticism and infidelity; every vestige of religion disappears, and immorality of one description or another generally occupies its place.

In their general habits and dispositions, the Icelanders are a very moral and religious people. They are carefully instructed in the principles of christianity, at an early period of life, and regularly attend to the public and private exercises of devotion. Instances of immorality are in a great measure confined to such as frequent the fishing places, where they are often idle for days together; and where such as have made proficiency in wickedness, use every effort to ensnare and corrupt their young and inexperienced companions. In passing through the island, my stay at any particular place was too short to admit of my ascertaining the true state of vital and practical religion among its inhabitants; yet, making every allowance for the proneness of men to content themselves with a mere external form of godliness, and granting that there is often a correct moral deportment, without a single particle of love to God in the heart, I cannot but indulge the conviction, that in a country where the principles of revealed truth are so clearly and so generally known, and where the tone of morals is so high, there must be many whose minds have been savingly impressed with divine things, and who have experienced the gospel to be the "power of God unto salvation." The greatest number of these individuals are, in all probability, known only to God, having little or no intercourse with each other; and their situation may not unfitly be compared to that of the generality of real Christians in Scotland, about 30 or 40 years ago, where none of those institutions existed which now draw them together, make them acquainted with each other, and stimulate them to greater zeal and diligence in the service of their blessed Redeemer.

It may appear strange, that such a degree of religious knowledge should exist in a country where, of late years, few have had immediate access to the holy scriptures; but it is accounted for, by the circumstance, that almost every family is in possession of a volume of excellent sermons, written by bishop Vidalin of Skalholt, about the beginning of the last century, which contains a great deal of scripture illustration, and that numerous passages from the sacred writings are produced in proof of the doctrines taught in the Icelandic catechism. The scarcity of bibles was severely felt. Numbers had been using every possible exertion, for a long series of years, to procure a copy of the sacred volume, but without effect. The poverty of the inhabitants was such, that they could not print a new edition themselves; they did not know to what quarter to apply for aid; and many began to apprehend that the word of the Lord would become extinct among them; and especially, that their posterity would be left destitute of this inestimable boon. But here foreign benevolence came most opportunely to their aid. The plentiful supply of the scriptures sent them by the British and Foreign Bible Society, and other friends to the best interests of humanity, was most joyfully and gratefully received; and while the Icelanders are now diligently employed in perusing the records of eternal life, their ardent prayers are ascending to heaven, for the present and eternal happiness of their spiritual benefactors.

Henderson's Journal in Iceland.

MISCELLANEA.

THE cartilages in the vertebræ of the back yield considerably to the pressure of the body, in an erect posture, and expand themselves in the night when persons lie down. Hence arises a very singular phenomenon, but a very true one; which is, that a man is considerably taller in the morning after the expansion of these cartilages, during the absence of the pressure for several hours, than at night, when they have been pressed down all the day.

The Rev. Mr. Wasse seems to have examined this difference more strictly than any other person. He found that several persons, enlisted as soldiers, in a morning, had been discharged for want of height, on their being measured again before the officers in the evening; and on this occasion measured several other people, and found the difference, in many cases, to be not less than an inch. This gentleman observed in himself, that fixing a bar of iron where he just reached it with his head on first getting up in the morning, he could lose nearly half an inch in an hour, or less, if he employed that time in rolling his garden, or any other exercise of that laborious kind. He observed also, that riding often took off the height very suddenly; and what was more particular, that in sitting close to study five or six hours without any motion, he lost often a whole inch in height. The height once lost is not to be recovered again that day, not even by the use of the cold bath—a night's lying down alone can restore it.

This difference in height takes place only in the human species, as they are the only creatures who walk erect, and throw the pressure of their whole weight upon the spine. This gentleman measured horses both before and after riding, and could find no difference even after the longest journies.

Philosophical Transact. No. 383.

Who, on contemplating this peculiar economy of the human system, can forbear exclaiming, with the devout Psalmist, that we are, indeed, "*fearfully and wonderfully made!*" But there is another reflection, neither less interesting, nor less useful. David was not only a devout man, but an enlightened philosopher; and we find him ever giving to his philosophical contemplations a pious and devotional direction. Hence, in the same psalm in which the exclamation above referred to occurs, we perceive him deeply penetrated with an impressive sense of the all-surrounding presence, and the omniscience of the Deity; and while he is humbled, he is animated with sentiments of adoration and joy. "I will praise thee: for *I am fearfully and wonderfully made!* How precious also are thy thoughts unto me, O God! how great is the sum of them!" It is, therefore, not genuine philosophy, but "*science, falsely so called,*" which leads the mind into the fogs of scepticism, the night of infidelity, or the blackness of atheism!

THE heart propels a weight of 51 pounds, with a velocity by which it may run through 149 feet in a minute: and this 4800 times in an hour.

Haller, Prim. lin. Physiol cxxiii.

Ought not this prodigious power of the heart to awaken astonishment, while it serves to deepen every impression of reverence and awe in the presence of Him whose "works" are "marvellous," who "is glorious in holiness, fearful in praises, doing wonders!"

COLONIZATION OF FREE PEOPLE OF COLOUR IN AFRICA.

WE have received the "twelfth Report of the directors of the African Institution, read at the Annual general meeting held on the 9th day of April, 1818." This valuable document is replete with the most interesting information, extracts from which, we regret to say, must be deferred to a future opportunity. So, too, in relation to the *American Colonization Society*, we are compelled to postpone what it would afford much satisfaction here to introduce.

In referring, however, to this subject, attracting, as it could not but do, the attention of an enlightened public, we cannot abstain from recording our unfeigned regret, which we are sure will mingle with the regrets of thousands, for the decease of the Rev. SAMUEL J. MILLS.

Mr. Mills, and his worthy colleague, the Rev. Mr. Burgess, had been to Africa under commission from the American Colonization Society, to promote the objects of that benevolent institution. He died at sea, on his way back to the United States; but the fruits of his evangelical exertions in favour of the best interests of mankind, will live, it is believed, till time itself shall expire! We hope to be able to place the character of this excellent man, in a more conspicuous light, in an obituary article preparing for the next number of the *Luminary*.

Mr. Burgess has returned safely back to America. The novel and peculiarly interesting expedition on which himself and his deceased brother were sent, will probably produce an excitement in the public mind, that will be followed with blessings to unborn generations.

ORDINATIONS.

SEPTEMBER 29th, 1818, the Rev. SAMUEL EASTMAN was ordained to the work of the ministry, as a missionary to the states of Mississippi and Louisiana, by prayer and imposition of the hands of the presbytery, in the meeting-house of the baptist church in Sansom-street. The Rev. Ira Chase offered the introductory prayer; Rev. John P. Peckworth preached the sermon, from 1 Cor. ix. 16. *For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.* Rev. James McLaughlin proposed the usual questions; Rev. Richard Proudfoot made the ordination prayer, and presented the bible; Dr. Staughton delivered an affectionate charge from 2 Timothy iv. 5. *Do the work of an evangelist.* The services were solemn, appropriate, and interesting.

On Friday evening, the 16th of October last, in the meeting-house of the baptist church in Sansom-street, Philadelphia, the Rev. DANIEL M'CALL, about to depart for the state of Mississippi, was ordained to the full office of the christian ministry. The introductory prayer was offered by the Rev. Richard Proudfoot. The Rev. Jacob Grigg preached an appropriate discourse from Acts xx. 24. *But none of these things move me.* The usual questions on the occasion were proposed by Dr. Staughton. Ordination prayer by the Rev. William Strawbridge. The Rev. Ira Chase, after a short and impressive address, presented the bible, and welcoming him as a fellow-labourer in the gospel ministry, gave the right hand of fellowship. The rest of the officiating ministers tendered the same pledge of christian regard. Dr. Staughton followed with a very interesting charge, from Matthew iv. 19. *Follow me, and I will make you fishers of men.*

POETRY.

The Missionary Conflict.

HERALD of Salvation, say,
Whither dost thou bend thy way?
Wherefore thus prefer to roam,
Far from friends and native home?

What if sickness lay thee low!
Who will then assuage thy wo?
Who support thine aching head?
Who the tear of pity shed?

Herald! stop and meditate,
Ere, alas! it be too late:
Sure it is not duty's call,
Thus to quit thy friends, thy all.—

Ah! 'tis nature's voice I hear,
Oft she whispers in my ear.
Thus she tempts me day by day;
Thus would lead my soul astray.

Oft she prompts me to despair,
Fills my heart with anxious care;
Raises unbelief within,
And provokes my soul to sin.

But, when JESUS points the way,
Shall his servants not obey?
Let the fiercest trials come,
These but fit us for our home.

What if sorrow, toil, and care,
Make the gospel-herald's fare!
Jesus gives him joys to know,
Sends a balm for every wo.

If HIS Spirit still be nigh,
This can hush the rising sigh;

Grace can make our trials prove,
Angels sent on wings of love.

Soon the angry strife will cease,
Death will bring a sweet release,
Then, in yonder climes of bliss,
Christ will call the herald, his.

There with joy will he review,
All his toilsome journey through;
Perfect bliss shall fill his soul,
While eternal ages roll. T.

Acrostic.

REPENT and live, the Gospel cries,
Eternal Wisdom says, be wise;
Lean not to earth, nor put thy trust
In man, nor toil for senseless dust.
Go sinner, seek the Saviour's face,
Implore his mercy, ask his grace,
On him rely, till time shall end,
Nor fear to trust in such a friend. D.

Parting Stanzas.

SAVIOUR, ere we hence depart,
Touch the sinner's flinty heart;
'Tis thy gracious power alone,
Can dissolve the heart of stone.

Heavenly parent, hear our prayer,
Guard us with a father's care;
And when death shall close our eyes,
Let us praise Thee in the skies. M.

NOTE.—Pages 243 and 244 occur twice, owing to the introducing of some additional matter at that place, after striking off the form.